CONCERNING CLIFTON

A Historical Narrative from Saxon Times until the Present Day

A. J. Green-Armytage

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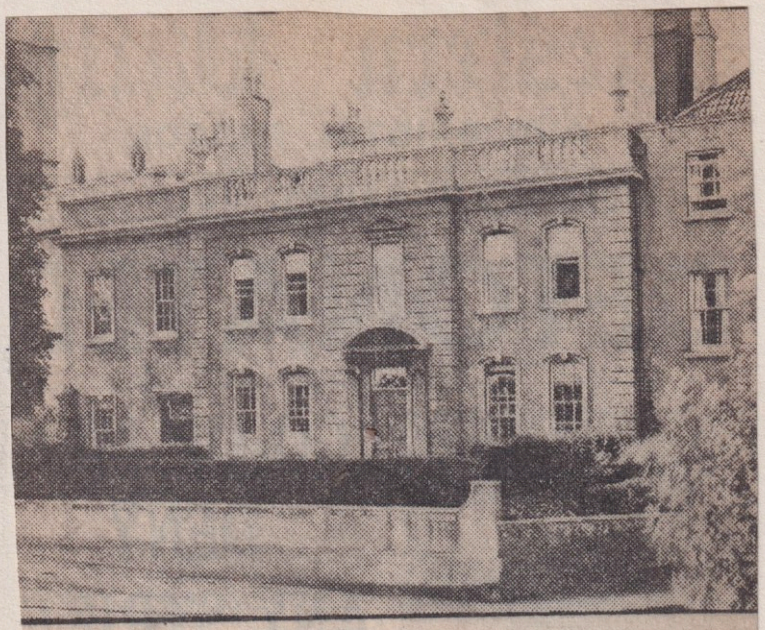

Church House, Clifton Hill, Clifton, shortly to be the new home of the Bishop of Bristol.

THE AUTHORESS. (Died 16th June, 1922.)

[PORTRAIT BY EVES, CLIFTON.]

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BY

A. J. GREEN-ARMYTAGE

J. BAKER & SON, CLIFTON

SIMPKIN MARSHALL, 4 STATIONERS' HALL COURT, LONDON

1922

Preface.

A peculiar pathos attaches to the following pages. The "Booklet" was undertaken at my special request, and was written by the late Mrs. Green-Armytage even against time, and under conditions of physical strain, in spite of which the finished work "comes most carefully upon its hour," to mark the Centenary of the present Parish Church of Clifton. It was to her indeed "a labour of love"—but love sacrificed, for it was but a day after the MSS. was finished that illness overtook her, and she passed away without correcting the proofs.

Only a few hours before the end of her beautiful and precious life the Authoress expressed her anxiety about its publication, and entrusted the final stages of her task to her husband and eldest son.

They have striven to fulfil the charge, though conscious that there may be some errors overlooked by them which her eye alone could have perceived and her hand alone could have corrected. Be it so, they claim the indulgence craved by her, and promise correction in future editions, which they believe the character of the work will demand.

W. E. R. MORROW.

CLIFTON VICARAGE,
July 1922.

Contents.

Portrait of Author.
Preface and Foreword.
Manor of Clifton.
St. Andrew's Ancient Church and 3 Illustrations.
Church House.
Old Churchyard.
Dowry Chapel.
Registers.
Vestry Books.
Consecration of Present Church and Illustration.
Bells, Organ, Hymns and Crypt.
Benefactions.
Hotwells.
Hope Chapel.
War Memorial and Illustration.
Early Post Offices.
Clifton College.
Suspension Bridge.
Royal York Crescent.
Residents and Visitors.
Vicars and Churchwardens.

Index.

MANOR OF CLIFTON—pp. 11 to 19

Edward the Confessor
Classes of Inhabitants
Dress
Origin of Name
Royal Estate
Tenants
Domesday Book
Undivided Manor
Division of „
Bishop Carpenter
Housing of Poor
Sir Ralph Sadlier
Merchant Venturers
Lords of Manor
Lease—St. Vincent's
"Personage" of Clifton
Sadlier and Queen Mary
Observatory Hill
St. Vincent's Chapel
Houses of P. Fisher, Goldney, and Hodges
Gallows Acre Lane
Gibbet
Origins of Clifton Roads, etc.
Westbury College
Patronage of Church

ST. ANDREW'S CHURCH AND PARISH—pp. 20 to 30

Advowson and St. Augustine's Abbey
"Wodewell"
Henry II. and Bristol
„ „ „ Dublin
Services at the Church
Wild Animals
Remains of Old Church
Hawker's Theory of Church Sites
Relics of Church
Church Path
Earliest Vicar
Rectors
Church and Parish during Civil War
Population
Additions to the Church
St. Lambert's Chapel
Churchyard
Extent of Ancient Parish
Daughter Parishes

OLD CHURCHYARD—pp. 31-32

Honeypen Hill Quarry
Burials—Oliphant

DOWRY CHAPEL—pp. 32-33

Erection
Closing and Rebuilding
St. James' Chapel
Rev. John Hensman

REGISTERS—pp. 33-34

Recovery of portion lost
Early Date
Entries

VESTRY BOOKS—pp. 35 to 37

"Hedgogs," etc.
Removal of Chancel Screen
Removal of Picture
"Stox" and "Whiping" Post
Poor Travellers
The Pound
Lighting—Oil and Gas
Music
Beadle
Church Mourning
"Hatt-pins"

CONSECRATION OF PRESENT CHURCH—pp. 38 to 45

Felix Farley's Journal
Service
Dinner—deportment of Company
Organ, Bells, Hymns and Crypt
Recent Vicars
Improvements
Carnegie

INDEX—*continued.*

BENEFACTIONS—pp. 45-46

Ayliff Green's Charity
D. Roydon's „
J. K. Goldney's „
Table of Benefactors
Rev. T. H. Clark—Mission Room

HOTWELLS AND HOPE CHAPEL—pp. 46 to 51

Early History
Healing properties of water
Description, 1634
Catherine of Braganza
Merchant Venturers
Lodgings
Life in 18th Century
Diversions
Wesley
New Hot-Well
Dowry Square
Decline of Popularity
Oldest Place of Worship
Lady Hope and Lady Glenorchy

WAR MEMORIAL—pp. 51-52

Lt.-Gen. Sir G. M. Harper
Commander Beak, R.N.
Description
Dedication

EARLY POST OFFICES—pp. 52 to 54

Service temp. Henry VIII.
Foot-posts and Post-boys
Freeling and Mail Coaches
First Office in Regent Street
First Crown Office, 1857
Penny Postage, 1839
Receiving Office, 1845
Railways
Business in Clifton area.

CLIFTON COLLEGE—pp. 55 to 57

Foundation and Site
Head Masters
Buildings
College Mission
Charter
Increase in numbers.
South African War Memorial

SUSPENSION BRIDGE—pp. 58-59

Original Suggestion
Vicks' Proposal, 1754
Work begun, 1829
Transit during Construction
Foundation of First Pier, 1836
Completion, 1864
David Livingstone
Opening Ceremony

ROYAL YORK CRESCENT—p. 60

Empress Eugenie and Celebrities
Erection begun, 1791
Proposed use for Barracks
Finished, 1818
Garden acquired, 1909

RESIDENTS AND VISITORS—pp. 61 to 74

William Wyrcestre
Ellen Sharples
Thomas Beddoes
Humphrey Davy
Thomas Lovell Beddoes
John Hippisley
Jane Hippisley
Walter Savage Landor
R. H. Barham
John Sterling
Frederick Denison Maurice
Thomas Carlyle
Joseph Sortain
Edw. Bouverie Pusey
Lord Laurence
Sir Henry Laurence
Ann Yearsley
Mary Anne Schimmelpenninck
Sophia and Harriet Lee
Mary Anne Evans
Anna Letitia Waring
"Michael Field"
John Addington Symonds

VICARS AND CHURCHWARDENS—pp. 75 to 80

FOREWORD.

TO link up in some degree the Present with the Past is the purpose of this Centenary booklet, and to have done so within a given compass has been no easy task. Much that might have been said is of necessity omitted, much that has been said is of necessity curtailed, but it is hoped that the main interest is maintained throughout. All available authorities have been consulted, and discrepancies analysed as far as possible ; but the difficulties were considerable ; dates—and even names—varying in the different accounts of Clifton's long history.

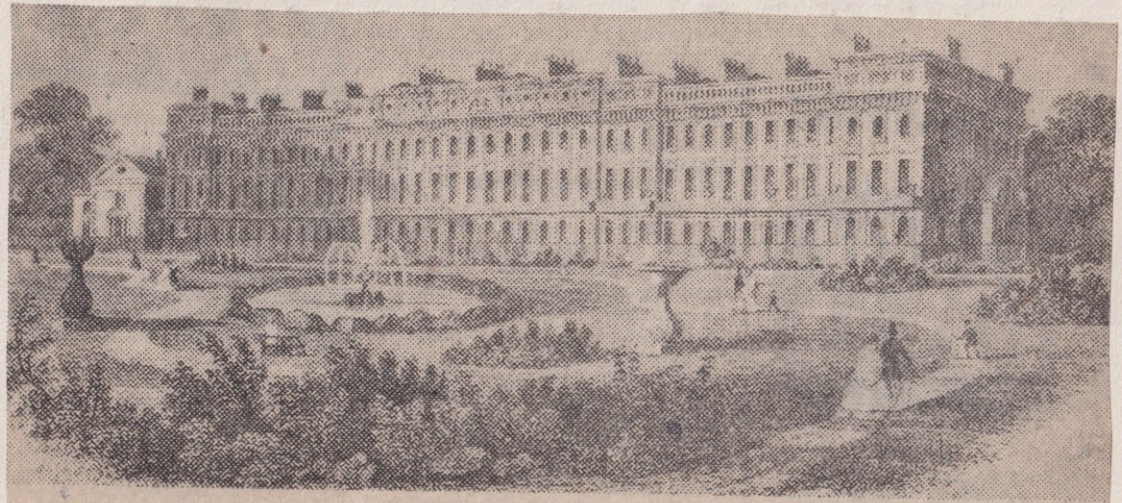
It must never be forgotten that although August 12, 1922, is the Centenary of the present Parish Church, its original inception dates back to the 12th century, and that it is more than 700 years since the first Church of S. Andrew crowned the hill overlooking the Avon Valley.

Through Miss Phelps' kindness in obtaining them (from Mr. Hamilton Thompson, M.A., F.S.A., Mr. Sefton Clarke and Dr. Wilkins), we owe the long list of ancient " Vicars " ; and the last named has, throughout, given valuable and kindly guidance. The Churchwardens—Mr. F. MacGregor Fry and Mr. George Fursdon—have allowed me to go through the archives of the Church since 1538, and Mr. Augustine Woodward has, as always, been ready to promote the interests of the Church which he has loved and served so well. Dr. Prowse's articles have often been useful, as also have been those of Mr. Lewis Way. To each and all I sincerely wish to acknowledge my obligations.

If any reader of this booklet should thereby be helped to realise the romance of Clifton, then my main object in writing it will have been achieved. It has been a labour of love, and for all faults of commission or omission may I be forgiven.

Clifton,
3rd June, 1922.

A. J. GREEN-ARMYTAGE.



VICTORIA SQUARE, CLIFTON, BRISTOL, before the centre was surrounded with tall railings.

The Manor of Clifton.

WE are told that abundant proof exists as to the habitation of the Valley of the Avon from pre-historic days, but for the purposes of this booklet we will not attempt to go further back than the times shortly preceding the Norman Conquest—when Edward the Confessor, nineteenth King of England and first of the restored line of Saxon Kings, reigned from 1041 to 1065.

That from very early days Clifton had an individuality of its own is clearly shown by the fact that, in Domesday Book, it is stated that " the Manor of Clifton belonged to Edward, son of Ethelred. (The title of " Confessor " was given to him by Pope Alexander III. about a century after his death).

The dwellers in Clifton at that time were chiefly of three classes—none of whom were free to move out of the manor.

1st. The serfs or labourers, who were transferred with the land.

2nd. The Villanes, or Villain Tenants, whose rent was mostly paid by their personal services to the Lord of the Manor.

3rd. The Bordars who tenanted the cottages or bords, and who perhaps also provided eggs, poultry, etc., for the lord of the Manor.

It is not altogether difficult to imagine what those early Cliftonians were like in appearance, inasmuch as the loose smock or tunic of Saxon times was not unlike that worn by peasants even in the 19th century. Ordinary mortals wore their tunics only to the knee, with a belt round the waist, but Kings and noblemen wore them to the feet, upon which a silken sur-coat or mantle was superimposed.

The dress of the women was very similar in style, but while the men were mostly a " hatless brigade," the women's head-gear was a square of linen or silk. In all cases the rank of both women and men could be guessed by the material and cut of their garments.

Clifton's Saxon name comes from the words Cliff and tûn (an enclosure)—*i.e.*, the cleft place, or place of cliffs.

It is probable that the early settlers made their enclosure near the cliff at Mardyke, and first cultivated the district round and about the site of the present Church.

All the changes which Time has wrought have taken but little away from the surpassing beauty of the " Village on the Hill."

Even the railway seems rather to enhance than to detract from the majesty of those splendid cliffs—its puny man-made mechanism contrasting ever with the divine solidarity of the grey rocks which gaze so scornfully down upon its winding course.

Inasmuch as even royal persons are not ubiquitous, it is not surprising to read that the Manor of Clifton was held from Edward the Confessor by one Sewin—possibly Swayn—the provost of Bristol.

After the Conquest it continued to be one of the Royal Estates, and was held by Roger Fitz Ralph from William the Conqueror.

The entry in Domesday Book is as follows : " Land of Roger Fitz Ralph in Sineshoved (Swineshead) hundred."

" Roger Fitz Ralph holds one Manor by name Clistone (of the King in Capite) which Sewin the Provost of Bristol held of King Edward and had been able to go with this land where he wished nor did he owe thence any feorm. There are 3 hides. In demesne are 3 plough teams and six villanes also six bordars with two plough teams. There are three serfs and six acres of meadow. It was worth 100s, now 60s."

This first record of Clifton shows clearly that the tûn-ship had a very small population, and also that the value of the land had deteriorated since King Edward's time. From this latter fact we may justly surmise that the country had not yet settled down after the Conquest.

Apparently Sewin enjoyed the special privilege (perhaps as a royal reward for services rendered) of paying no rent for the Manor and of being non-resident should he so desire.

The Domesday Book entry is supposed to refer to the whole and undivided Manor of Clifton, before it became separated into two parts. The division probably took place

in 1463, when John Carpenter, Bishop of Worcester and Westbury, obtained the advowson of S. Andrew's Church, and presented it, together with certain lands in the Parish, to Westbury College.

There is reason to believe that this constituted the " smaller Manor," which remained in the hands of Westbury College until the Dissolution of all the religious foundations.

Such cottages as were then in Clifton were of a very primitive description. " A few boards, a load or two of loam, dug on the spot and strengthened with moss, straw or stubble, made the walls ; a few bundles of heather from the common or reed off the fen supplied the thatch. These were all the materials required. These cottages had but one room—rarely divided, except at times when a hurdle was stretched across it to keep the cow or sheep, the pig or poultry, from the family."

Until the end of the 16th century the luxury of a chimney was only known in the better class houses, so it is not surprising to read that from such cheerless abodes the labourers and their wives gladly repaired to the ale-houses, which in almost every village and hamlet were numerous. The ale was only ½d. per gallon—but a thin home-brewed potation — so that the results were not so disastrous as might be imagined.

Inns differed from ale-houses, in that they were for the accommodation of travellers and their horses, by night as well as by day. Later on these were also used as meeting places for professional men and their clients.

A curious duty due from the villain tenants was that of labouring, for a stated number of days in the year, in carrying manure from the Manor farms, and spreading it on the demesne lands. Lime being the oldest material used as manure, this doubtless accounts for the number of lime kilns recorded in the histories of this neighbourhood, but pigeon houses and dovecots were more or less a characteristic feature of the middle ages, and the dung from thence sold at a high price. In " Culver Street " we have a name-relic of the pigeon houses belonging to the Gaunt Hospital. For many centuries it was also among the stated services due from certain manorial tenants that they should fetch

and carry their lord's letters, provided that they could go and return on the same day.

Sir Ralph Sadlier—a notorious grabber of Church lands—obtained a grant from Henry VIII. of " a manor in Clifton previously belonging to the Dean and Canons of Westbury," so it is practically certain that this was the part with which we have specially to deal—*i.e.*, the Parish of S. Andrew.

When in 1676 the rest of the Manor was purchased by the Merchant Venturers' Society, the " smaller manor " was not included, but this was gradually acquired by them ten years later (1686), and until recent times the whole of this ancient Estate remained in their hands.

It may not be out of place, and in any case is distinctly interesting, to say that this old world Guild of Bristol Merchants is mentioned in the City's earliest records. Its present constitution was settled by the Charter of Charles I. which gave to the Master and his two wardens ten of the " gravest and discreetest " citizens as assistants in its administration. This Court of thirteen still forms the executive body, elected on the 10th November in every year, and during his year of office the Master of the Merchant Venturers' Society holds a position second only to that of the Lord Mayor and Sheriff. It is well to remember that to this Society we owe the freedom of a great part of our glorious Downs—the whole of Clifton Down and part of Durdham Down having been generously dedicated by them to public use and recreation. Through their efforts also, and a subsidy of £500, some poor dwelling-houses, which in 1856 stood upon the spot now known as " Parker's Garden," were swept away. This locality was formerly in the Parish of S. Andrew, but is now included in the ecclesiastical district of S. Paul.

There is an interesting entry in the " Survey Viewe and value of the Manor of Clifton (nigh the Cittee of Bristol) " in 1625, which states that William Newce, gent., aged about 50, " holdeth by Indenture, dated 1579, made and granted by and from the Right Hon. Sir Rafe Sadlier, Knight baneret of the Privy Counsell to Queen Elizabeth, all that Manor of Clifton in the county of Gloucester, with the lands thereunto belonging, and the rents of all manner of tenants and all manner of fines, heriots, forfitures and

all profitts of Courts, together with the Personage of Clifton except the site (scite) of the Chappell called S. Vincent's Chappell with all commodities thereunto belonging and all manner of woods, underwoods, mynes and quarries and all manner of haukes for 100 years."

The meaning of the word "haukes" is a little doubtful, inasmuch as no wild bird can be legally "conveyed" from one person to another. But it is more than likely that the Indenture was alike written, and accepted, by persons who were not over wise in legal matters.

Knowing as we do that the Avon Gorge was a famous breeding place for hawks, and that Sir Ralph Sadlier was chief falconer to Queen Elizabeth, it is fairly certain that his exception of the site of S. Vincent's Chapel and its commodities was made with the idea of preserving the birds. He was not a spiritually minded man and cared little about Clifton Church or Parish, but S. Vincent's was within his sporting area; and, by retaining the Chapel and its surroundings, he secured himself from interruption while training his "haukes."

The "Personage" of course was secularised at the Dissolution (1538), so it is hardly probable that its site would now be remembered, though it is known that at one time it was occupied by Andrew Whittington—a descendant of the immortal Dick, Lord Mayor of London. Such dwellings as existed in the 16th century were clustered round Clifton Green, each possessing the attributes of a farm.

Of this "Green" nothing now remains to us but the small piece of sward which lies between the Church and Goldney House. Near the Church was the Manor House, to which a wine licence was granted in 1632.

The following minute is believed to refer to this mansion: "Ordered Sep. 17, 1700, that on payment of a fine of £49 a lease for 5 lives be granted to Whitchurch Phippen, of the site or ruins of the Great House at Clifton heretofore burnt down, and since called the Old Castle late in the holding of Mary Hodges." At that time there were also two or three upper class dwellings and a few hovels, while most of the labourers lived in cottages by the river-side. All told, the population of Clifton probably did not exceed three hundred.

As the name of Sir Ralph Sadlier recurs frequently in the history of Clifton, it is worth while to say something as to his antecedents. He was born in Hackney (then a fashionable suburb of London) in 1507 and died in 1587. When in 1543 Mary (the ill-fated Queen of Scots) was betrothed to Prince Edward (Edward VI.) Sir Ralph Sadlier and Lady Sadlier were appointed by Henry VIII to the Scottish Court, for the better education of Mary "after the English manner." Of his general courtliness there can be "no possible doubt whatever," for, though living during four acutely troublous reigns, he managed to keep his head (in more senses than one), and was the owner of no less than twenty-three manors, several parsonages and great parcels of land in Gloucestershire, Warwick, Worcester and Hertford.

In 1766 a man named James Waters obtained leave from the Merchant Venturers to erect a wind-mill for grinding snuff on what we now call Observatory Hill. For some time all went well, but after two years a tremendous gale loosened the sails of the mill, and, the friction setting the whole building on fire, it was quickly burned to the ground. Not until 1829 was the observatory opened, and eight years later the proprietor, Mr. West, excavated a passage thence to what is popularly called the "Giant's Cave." It is probable, however, that this Cave made a fitting home for one or more different Hermits who did their ministering work in and about Bristol in the middle ages.

It may well be that its long-forgotten occupants kept a lamp burning for the guidance of ships in times when the course of the river was more difficult and dangerous than it is now ; for there seems no doubt that S. Vincent's Chapel stood upon a projecting ledge of rock which has long since either dislodged itself or been purposely destroyed.

William Wyrcestre (1480) describes it as 120 feet from the top and 240 feet from the foot of S. Vincent's Rock —and as being 27 feet long and 9 feet wide. Both the Chapel and the Hermitage were appurtenant to S. Augustine's Abbey.

In the Survey of the Manor of Clifton and plan of the Manor and part of the Estates belonging to the Merchants'

Hall, Bristol for 1746 there are several entries of present-day interest, but only a few can be quoted here.

	Acres.	*Roods.*	*Perches.*
Mr. Paul Fisher—a house, garden and 3 closes	17	0	30

This is now known to us as Clifton Hill House, built in 1747—and the grounds appertaining thereto.

	Acres.	*Roods.*	*Perches.*
Mr. Goldney's freehold Mansion house (Goldney House)—gardens, orchard, 2 paddocks, with a house in tenure of Parson Taylor)	8	3	24
Mr. Hodges freehold. This estate appears to consist of the Manor of Clifton formerly belonging to the Dean and Canons of Westbury, the Manor House the Church and churchyard of Clifton and lodging house and garden. Two public houses and 2 lime kilns	17	2	12

A curious feature in this document is that the tenants who were copy-holders in the said Manor swore that it was a true Survey in every particular save only that " they doe not well knowe the true place where the Parsonage House is, neither do they think it in anythinge materiall." The Grotto at Goldney House took twenty-seven years to construct, together with its approaches, the shrubberies of which were laid out in scenic fashion. Latimer tells us that the Right Hon. Lewis Fry, to whom he applied for information on this subject, wrote to him that " Probably the Spanish War, and perhaps the attractions of privateering, engaged friend Goldney's attention and so delayed the work."

In 1746 there were only about a dozen houses between Clifton Church and what is now Duncan House—and a few cottages on Blackboy Hill.

A nursery garden occupied a site near King's Parade (now demolished, but well within the memory of all) and one solitary house, known as the " White Ladies Public House," stood at the East end corner of what is now Oakfield Road.

A shocking tragedy took place on this spot in 1749, when a foreign sailor murdered a girl of thirteen who acted as servant at the Inn. He was hanged on Durdham Down gibbet—the approach to which was for several generations known as " Gallow's Acre Lane " (now Pembroke Road).

Upper Clifton was mostly fields, but furze was abundant and the air was redolent with the sweet smell of its blossoms —the green and gold of fairyland.

The fields had very few distinctive names, but were commonly called according to their size, " Four-acres," " Two-acres," and so on.

There were very few country-sides so rich in *flora* as was the neighbourhood of Clifton in former days, but roads and buildings, machinery and quarrying, have played havoc with botanical treasures here and elsewhere. We are told that " nearly two-thirds of the whole of the plants in England " occurred in this district.

At the junction of what we now know as Queen's Road and Pembroke Road was a spot perhaps specially luxuriant in colour and variety called " Flower Hill." " Brimley Close " is now obliterated by Rodney Place and the buildings behind it, " Cecill's Littfields " (lead fields) gave the name to Cecil Road, and what now is Victoria Square was once " Ferney Close "—known later as the " Brewery Field," from the fact of there being a brewery close by; and opposite Richmond Terrace, even in the 19th century, grazing cattle could be seen, while a pool of water shadowed by hawthorns lay conveniently near.

The site of Vyvyan Terrace and Clifton Park was then an irregular piece of land abounding in scrubby bushes, and Pembroke Road (Gallow's Acre Lane) was a narrow lane, wherein two carts could not pass each other bordered with hedges sweet with dog-roses, and fields where the swish of the scythe alternated with the merry voices of the hay-makers.

As recently as 1860 S. John's Church, Redland, was quite in the country—approached through fields and wicket gates.

Even to write about it brings back the scent of privet and newly mown grass.

So many " Lords of the Manor " are mentioned in local histories that, as Rudder says, " It is morally impossible that the whole manor should have changed hands so often, or that there should have been so many distinct manors." He thinks it probable, therefore, that parts of it were sold or demised for terms of short duration, and that each part passed by the general name of " The Manor,' as has happened in other cases. This dividing up of the Manor is made still more complicated by the failure of heirs male in certain families.

It is possible however to state, as a sort of summary, that in the time of Edward (the Confessor), Clifton Manor was held by Sewin, Provost of Bristol. In Domesday book it is recorded as being held by Roger Fitz Ralph. In 1142 it was held by William de Clifton, and remained in his family till (before) 1254—when it passed into the hands of Sir John St. Lo, from whom it descended to his three surviving daughters, as co-heiresses. At the dissolution of all the Religious houses it was in the possession of Westbury College, and was granted to Sir Ralph Sadlier and his heirs in 1544, by Henry VIII. It was purchased by the Society of Merchant Venturers in the 17th Century, and the patronage of S. Andrew's Church having ultimately passed into private hands, the advowson became the property of the Rev. Charles Simeon and his Trustees, in whose hands it still remains.

St. Andrew's

The Ancient Parish Church of Clifton.

IT will have been noticed that in the entry from Domesday Book previously recorded, there is no mention of any Church; but in 1154 the advowson of S. Andrew is spoken of as having been given by William de Clifton to the Abbey of S. Augustine—consecrated not long before by the Bishops of Worcester, Exeter, Llandaff and S. Asaph.

It was on Easter Day, 1148, that the Abbey was consecrated, it having been founded six years before by Robert Fitz Harding, a burgess of Bristol. The advowson of S. Andrew was confirmed to the Dean and Canons by John, the son and heir of William de Clifton.

It is difficult to state with certainty the relationships in those far-away days, but one Roger—a subsequent Lord of the Manor (the son and heir of Elias de Clifton and, presumably, the grandson of John), gave to the Abbey of S. Augustine, by Charter, "common or pasture in his Manor of Clifton, and all the water-courses between the Croft and the house which Adam his bailiff held." This house is said to have been at the foot of Honeypen Quarry, on or about the spot where now stand the gates of the "old Churchyard."

He also gave to the Abbey "all the courses which were upon the Canon's Conduit at Wodewell" (Jacobs Well) "towards the Hill, which they were at liberty to draw to their conduit from his land at Clifton," and, in addition to this, he gave them leave "to have stones from his Quarries in Clifton, wherewith to build anything within the Abbey Gate"—provided always that no injury was done to his own arable land or woods.

The whole character of that locality has so amazingly changed since those days that it is difficult to visualise that prosaic neighbourhood as the luxuriant valley of Wood-well, with the purling Sandbrook stream running through it on its way to the river.

CLIFTON OLD CHURCH.

Before enlargement.

The spring known as Wodewell or Jacob's Well was situated just below the present Police Station, and in later times the Stocks stood close by—at the foot of what is now known as Constitution Hill.

It is interesting to remember that Henry II. was for four years educated in Bristol, traditionally by one Matthew, a schoolmaster in Baldwin Street, under the supervision of his Uncle—Robert Earl of Gloucester. Seyer says, "We may suppose that he was instructed in all the manly diversions of the age," so it is not improbable that he roamed as far afield as 'the village on the Hill,' went a-hunting with the Black Canons in Clifton Wood, or fished in the Sandbrook Stream.

A fact of great local interest concerning Henry II. may justifiably be inserted here. Having received his earliest education in Bristol, he afterwards shewed his grateful remembrance of the place by executing the following Charter in 1172:—

"Know ye that I have given and granted, and by this my present Charter have confirmed, to my men of Bristol, my city of Dublin for them to inhabit. Wherefore I will and strictly enjoin that they may inhabit it and hold it of me and my heirs well and peaceably, freely and quietly, wholly and fully and honourably with all the free customs, which the men of Bristow have at Bristow and through the whole land."

In the process of this colonization Bristol became the type of Dublin, and the names of many of the parish churches in the Metropolis of the West are repeated in the Irish capital. Curiously enough, S. Werburgh's is still the Mother-church of Dublin, while in Bristol it was the first to be sacrificed at the shrine of Progress.

The first Church of S. Andrew was served by the monks of S. Augustine's Abbey, and it is probable that the priest who did the duties of the parish was as poor as the labourers among whom he laboured, so that his sympathy, however great, could only be practical in the way of obtaining help from other sources.

Worth noting, if only as a coincidence, is the fact that on the tomb-stone discovered in the Roman Camp at Sea Mills (now in the Bristol Museum), is a S. Andrew's Cross

surmounting the dog and the cock, both Christian symbols ; while the rainbow of Hope haloes the rudely carved head of the early Christian who lay below. Is it fantastic to surmise that from this stone—probably above ground in the 12th century, but even then an ecclesiastical relic—the name of S. Andrew may have suggested itself as a reminder and an inspiration.

An old Chronicle tells us that many wild animals infested the woods at that time, but both the Lords of the Manor and the monks of S. Augustine's Abbey were sportsmen, who keenly enjoyed the pleasures of the chase. In 1320 the latter were sharply reprimanded by the Bishop of Worcester (in whose diocese Bristol then was), for keeping a pack of hounds, and it is likely enough that the slopes of Clifton afforded a happy hunting ground both for Manor and Monastery.

Of details respecting the first Church of Clifton very little is known, but it is easy to picture the quaint little building of 1154, set apart upon the hill-top—in a loneliness that made its sole grandeur.

The foundations of its successor outlined in privet, are still to be seen on the South side of the present Georgian Church ; and we are told that its Tower was an embattled Gothic structure, twelve feet square, upon which, in Bigland's time (1791), were two escutcheons—one bearing the arms of Lord Hungerford, two Bars and three Roundlets in chief, and the other one eagle displayed—the arms of Baron de Bottreaux. This may be accounted for by the fact that, in the 15th century, the Manor of Clifton is said to have belonged to the latter, whose daughter Margaret married Lord Hungerford.

Two rudely carved corbel heads supported the moulded arch of the West door, under the Tower, but it is uncertain who are represented. They have been variously described as Edward III. and his wife Queen Philippa, and also as Philip and Mary. The former description seems the more probable but, as the little church was ruthlessly demolished in 1822, it is now impossible to say.

Hawker of Morwenstow had a theory that the position of ancient churches was mostly chosen on certain principles :—

Royal Arms—Tudor Period.

1. As nearly as possible within sight of the sea, in memory of Him who walked upon the waters, and called his Apostles from their fishing to become fishers of men.

2. To stand alone—apart from associations of sorrow and of sin.

3. To be in the loveliest possible scenery, in recognition of the Giver of all things bright and beautiful, who meant Earth to be a Paradise for men.

Be this as it may, it is certain that in 1154 the first Clifton Church fulfilled all these conditions.

Its position must have been exceptionally beautiful—standing alone upon the hill-top, looking down upon a prospect of rich and luxuriant greenery, unsullied by smoke of factory or steam-boat and with the westerly winds often beating upon it fresh from the Severn Sea.

The oldest and only relics of the original church are (1) a quaint piece of oak carving, dated 1601, in which the Dragon of Wales appears with the Lion of England as supporter of the Royal Coat of Arms, and (2) a portion of the Tracery of the old Chancel screen.

The heraldic panel merits special description, because, though such panels are not uncommon in Elizabethan houses, few are so characteristic as this one. The reporter of the *Graphic* in 1901 says of it : " The Royal arms, France modern and England quarterly—are encircled with the Garter and surmounted by the Royal Helmet, with crown and crest. The dexter supporter is the golden lion of England and the sinister supporter the red dragon of Wales (curiously striped and scaled), the badge adopted in right of his Welsh descent by Henry VII., the first monarch of the House of Tudor. When the Stuarts came to the throne, James I., the first of the dynasty, discarded the dragon and put the unicorn of Scotland in its place, thus typifying the union of the two countries ; the Scottish " ruddy lion that ramped in gold " was of course also quartered on the Royal shield. Beneath the arms, in this Clifton achievement, is the date 1601, the last year but one of the reign of Elizabeth, the last of the Tudor House. The panel is framed in an elaborately carved setting of oak, with caryatid figures on either side. These figures, it is said, are of somewhat later date than other parts of the frame-

work, but the whole is a good specimen of the work of the late sixteenth and early seventeenth centuries."

This second Church of S. Andrew was very small and the chancel screen proportionately so. Before the Reformation, nearly all Churches were built with Chancel screens, and, generally, with rood lofts also; but even Queen Elizabeth insisted that the Screens should be retained, although the Rood-lofts above—upon which the Rood or Crucifix was fixed—were all destroyed by her orders.

It is interesting to know that a foot-path led in almost a direct line diagonally from the Church to St. Andrew to St. Lambert's Chapel, which stood on the northern extremity of the vast Parish on the edge of Durdham Down, just above Blackboy Hill. That the name of this saintly, but little known, German Bishop should have been thus honoured in Clifton, together with that of St. Vincent, the Spaniard, on the Avon Cliff, is a striking example of the internationalism of Christianity in those far off days.

An exhaustive and quaintly worded record as to this footway appears in the Churchwardens' book, from which a few extracts are of interest. This " antient church-path " was open " for all persons, whether carrying burthens or without, and whether attended by dogs or without, to pass at all times at pleasure" diagonally across the Close (Ferney Close), towards Durdham Down.

It is also recorded, as a reason against fencing it off by " any wall, hedge or other close fence," that this path, passing over the " tough and thick turf of an ancient pasture lying open to the Sun and Wind, speedily becomes dry, clean and fit for use after rain or snow, and by reason thereof has never occasioned to the inhabitants of this Parish any expense in stoning or repairing the same."

Now, in this twentieth century, we have macadamized or tar-sprayed roads, instead of foot-paths and hedge-bordered highways, but still the world spins on for ever, " down the ringing grooves of change."

Although as has been said the Parish Church is known to have existed in 1154, the earliest vicar recorded, in the Worcestershire Historical Society's publications, is Thomas of Kent (de Cantia) chaplain probably to Sir John St. Lo, who presented him to the living, August 27th, 1278.

Until 1474 printing was unknown, and even writing was not generally practised. Such books as were used in and for the Churches were transcribed by the younger monks in the Monasteries, each of which had a Scriptorium, or writing-room, for this and similar purposes. It cannot therefore be deemed surprising that the early records of Clifton Church are scanty, when we recall the paucity of material, the extent of the Worcester diocese and the ecclesiastical upheavals of the sixteenth century.

The list of Vicars so far is incomplete, but it may be that some reader can supply its deficiencies. It is moreover considered by experts that the title of " Vicar " is a misnomer—from a legal point of view—until the 18th century.

Until 1463 when the Parish Church passed into the hands of John Carpenter, Bishop of Worcester and Westbury, it was appurtenant to the Manor, and its patronage was vested in the family of St. Lo. From 1463 to 1544 Westbury College, as Rectors, probably served the Church of St. Andrew, by appointing curates who were removed at pleasure. These curates were not instituted and had no freehold in the Church, but depended solely upon a small annual stipend. The title of ":Vicar " was purely a courtesy one and their proper title was " Parish Priest " or " Parish Chaplain."

Frequent changes of ritual were inevitable. The transitions from Romanism to Protestantism, from Protestantism to Romanism and back again, must, we imagine, have caused considerable heart-burnings, though as John Taylor feelingly says " The submission of the people to the various ecclesiastical mutations, or possibly their apathy in regard to them, is a study in human nature."

There is, so far, no record known of any parish chaplain between Edmund Tracey (1629) and Robert Williamson (1672) but Cromwell's sway was far-reaching, and as we know that many of the Bristol clergy were then sequestered, and their pulpits filled by uneducated fanatics, it is possible that Clifton did not escape.

It is difficult now'a-days to picture Clifton as it was in the summer of 1643, when (during the siege of Bristol) the

Royalists and the Roundheads disputed its possession, and the Parish bristled with guns.

St. Andrew's Church was within musket-shot of Brandon Hill, and therefore deemed by Prince Rupert and his officers, to be a suitable place near which to erect a battery, against Cromwell's invading army.

Accordingly, after attending divine service in the afternoon of Sunday July 23rd, the Prince left Colonel Washington (with his dragoons, 200 musketeers, and 100 pikes), to guard the church from the cannonading of the opposing forces. Under the star-lighted sky the soldiers kept vigilant watch, and the pass-word " Charles " was needed before anyone could gain admittance within the prescribed area. Two solitary houses in Berkeley Place were filled with Military stores, and some of Washington's men were specially told off to protect them.

In 1643, the Royalist cause was victorious ; but two years later (August 18th, 1645,) Sir Thomas Fairfax, a distinguished commander under Cromwell, arrived at Clifton to re-inaugurate the Siege, with the result that, after much bloodshed, Cromwell surrounded the City, and, as far as Bristol was concerned, the disastrous Civil War was ended.

Some idea of the state of Clifton Parish at that time may be imagined, when we read that part of Cromwell's army, under General Okey, occupied the district between, what is now the Victoria Rooms, and Clifton Wood. Fleetwood, Cromwell's son-in-law, with his cavalry—guarded the neighbourhood of what is now Whiteladies Road, and Butler, another Parliamentarian General, kept careful watch over the district between Pembroke Road and Hotwell Road—all of which districts were then wooded meadows, whence some sudden sally might be expected.

Whatever may be thought of Prince Rupert's cowardly capitulation of Bristol, it is certain that he saved our first Church, which already, for 500 years, had been a religious rallying place.

Of Edmund Tracey, the Chaplain at that time we know nothing, except from the following entry in the Clifton Parish Register.

" 1634 September 24 Edmund Tracey and Jane Whattley by license—marryed.

THE FORMER CHURCH OF CLIFTON.

After enlargement and alteration of Tower.

It is probable however that he was a strict upholder of those Evangelical views which have been a tradition in S. Andrew's Church for more than two centuries.

The population of Clifton evidently increased very slowly, for though it was considered necessary—probably by reason of its age—partially to rebuild the Church in 1654, its size remained the same, and not until 1716 was a new aisle added. It seems a pity that in 1760 the appearance of the tower should have been completely changed by the abolition of the " lantern " in the centre, and the alteration of the four pinnacles.

In 1768 the addition of a South aisle was found necessary owing to the increasing number of worshippers, and towards the cost of this aisle (£420) fifteen people subscribed twenty-five guineas each, on the understanding that they should be given pews, in perpetuity, therein. Sir William Draper and certain members of the Goldney, Elton, and Hobhouse families were among these " pew-holders," and thus the system was started which in more enlightened days became a regular bugbear to the Vicar and his wardens, even to the present day.

By 1884 these proprietary pews had become a public scandal, one of them having been sold by auction for £190. To the then church-wardens, Mr. Augustine Woodward and Dr. Prowse, the credit is due of having first raised funds for buying them up, and thus gradually putting an end to such a reprehensible practice. At the present time only four proprietary pews exist.

By 1768, as has been narrated, the second Church of S. Andrew had been quite transformed by enlargements. Within fifty years, however, all the additions and alterations were seen to be lost labour, and it was decided to build an altogether new Church, slightly to the North of the existing edifice. The foundation stone of our present, or third Church, was laid in 1816, and six years later it was opened amid great rejoicings.

In a picture in the Central Library the original churchyard is shown as a field, with a church-path and right-of-way through the middle of it. This path, as has been before indicated, led through the meadows, (now over-built by Richmond Park Road, Eaton Crescent, Hanbury Road,

St. John's Road, and Blackboy Hill), to the little Chapel of S. Lambert, which William Wyrcestre describes as the "Capella sanctae Crucis super Thyrdam downe, continet in longitudine 9 vergas, latitudine ejus continet 5 vergas (i.e. 9 yards long by 5 yards wide)—et habet mantellum."

It is possible that S. Lambert's Chapel also was served by a hermit or recluse, though it was much more probably served from Westbury. No connection with any religious order has hitherto been discovered, but it was very conveniently placed for any persons or pilgrims going to, or returning from the open country.

In respect of "et habet mantellum" a student of W. Wyrcestre's "Itinerary" considers it to be so badly copied, that frequent photographs taken of it at Cambridge have proved the present transcription to be in error. Consequently he does not venture to express an opinion. If however the transcription be correct, it is quite probable that, from its exposed position, S. Lambert's would need some sort of defence fortification or protection.

There is an old saying that "The more footsteps the Angels can count in your Church path, the better for your soul;" but with equal truth it may be asserted that the more lovely the surroundings of your Sabbath day's walk, the more helpful to the soul that walk should be. The person who can pass quite unmoved through the lime-tree avenue which makes Clifton Parish Churchyard one of the most beautiful in the country, must have a very prosaic mind, for above and around are beauties of every sort. The avenue of to-day is said to have been suggested by a gardener named Hockey, who deserves to be had in remembrance; while to Dr. Prowse we owe the many botanical treasures with which the churchyard is glorified.

For some months the two churches, the transfigured Church of 1654 and that of 1822, stood side by side, until the new one was ready for use. Surprising as it sounds, the old church was literally carried away in carts, and buried in the quarry adjoining the last house in Harley Place. The quarry was afterwards purchased by the late Mr. Toplis, and is now part of a garden belonging to that house. There was a pathetic interest and beauty about those old stones,

The Old and New Churches, standing together, until the demolition of the former.
The pinnacles of the new church were later removed.

after so many centuries, half hidden in a tomb of moss and flowers ; but now they are altogether cleared away.

Formerly the pews in the Church were not only high, but in some cases square also. Each pew had a door with its lock and key. After every service the doors were locked and even seat-holders could only obtain admission when the unlocking by a regular official had been accomplished. The phrase " pew-opener " had a real meaning in those days, and the five carefully-chosen, widows in their black dresses and white caps, gave an air of sedate homeliness to the whole church.

A quaint minute from the Vestry Book may be quoted at this point :—

" 1734. Feb. 22. Agreed that the Rev. John Hodges shall have the liberty of disposing of the part of the Gallery that is in the new ile to Robert Smith Esq., Mr. Paul Fisher and Captain Joseph Osborne, to make three seats as they shall think fit at their own cost."

It is certain that those seats were comfortable !

At this point it seems desirable to state precisely the extent of Clifton Parish, as it still existed at the beginning of the 19th century. For this purpose no more interesting description could be afforded than that which follows :—

" The metes and bounds of the Parish of Clifton as given in the surveye of the yeare of our Lord God 1627 in the 3rd yeare of Kinge Charles, From The passage of Rownham by the Water of Avon to the Chapel of St. Vincent, and thence by the aforesaid water to Wallcam Slade " (now called, " The Gully ") " and thence to a place called the Hawthorne, and thence to a certain stone called a Merestone, lying between the Chapel of S. Lambert and the Royal Road, and thence by the aforesaid road to Smock Acre " (roughly Whiteladies Road), and thence to the Whitstile, and thence to Dedistone stile " (both probably between Tyndall's Park and Berkeley Place), " and thence to the Lime Kyles," (in Honeypen Quarry), " and thence by the water of the aforesaid Avon to the aforesaid passage."

It was, as will be seen from the foregoing extract, a very large parish, the area including in modern language, the Swing Bridge, the Hotwell Road, and the Gully, to the Reservoir on Durdham Down ; and thence Blackboy Hill,

Whiteladies Road, Berkeley Place, Jacob's-Well Road and the Floating Harbour.

Out of this enormous Parish no less than eight ecclesiastical districts have been created within the last hundred years. Holy Trinity, Hotwells, (1830) ; S. John, Redland, (1841) ; Christ Church, (1844) ; S. Paul, 1845) ; All Saints (1868) ; Emmanuel, (1869) ; S. Andrew-the-less, Hotwells, (1873) ; and S. Peter, Clifton Wood, (1882), not including S. Anselm, (1897), which is merely a Chapel-of-Ease to St. John.

When, and by whom, the boundaries of Clifton Parish were fixed, it is not possible to say, but Burns' " Ecclesiastical Law " states that " The division of a diocese into rural parishes cannot be ascribed to any one Act, nor indeed to any one single age. But the more ordinary and standing method of augmenting the number of Churches depended on the piety of the thanes or greater lords, who having large fees and territories in the country, founded churches for the service of their families and tenants ". . . .

It is probable therefore that St. Andrew's was founded by William de Clifton, and that he lived in or near the Parish.

The Church House.

THE original date of " the Church House "—so conspicuous in the view of the first Church of S. Andrew—is not known, but in the oldest Churchwarden's book the following entry appears.—

> " May 16., 1720. At a Parish Meeting held this day it is agreed, by order of Vestry, That ye Churchwarden for ye Time being shall receive of the Overseer of ye Parish of Clifton the Summ of eight pound as an Annual Rent for the House in which ye Poor of ye aforesaid Parish do at present inhabit and as long as it shall be so inhabited for ye Future."

It is likely that this House had been used for the sheltering of certain poor persons for some time previous to 1720, and that the clause enabling the Churchwarden to receive the rent was inserted owing to some mismanagement on the

part of the parochial overseer. Latimer tells us that in 1696 a Bill was introduced for the erection of workhouses in Bristol, but the old system doubtless prevailed in Clifton for many years afterwards; under which the overseer of the Parish had control of the funds and enjoyed the prestige of an alms-giver. In 1797 a girl of 13 named Bethlehem Dawes, who suffered from fits and an unsatisfactory father, was recommended by a well-known resident to "be taken to Hale the Constable of the Parish of Clifton, who resides next door to Clifton Church, where she will be nursed and taken care of by the Parish." It would appear from this that the Church House was a very useful little institution in more ways than one. It had its day, and ceased to be in 1819, when for the sum of £800 it was conveyed to the Trustees under the Act for building the new (or third) Church of S. Andrew, and for providing an additional Cemetery.

Old Churchyard.

A FIELD of upland pasture, called Honeypen Hill, lay on the ridge between Richmond Hill and the Pro-Cathedral, bounded by a common of the same name. When, in 1779, the original burial ground adjoining the Church proved quite inadequate to the needs of the Parish, the Vestry asked the Merchant Venturers to grant a piece of land at the foot of Honeypen Hill. For some time however that Society would make no concessions whatever until, through sheer importunity apparently, the grant was made, and that part of an extensive quarry which is now known as the "Old Churchyard" was properly covered in, railed and consecrated in 1787. This was enlarged in 1808, as can be plainly seen by the different levels, accentuated by the yew arch in the middle. Even now it is worth visiting, though time has done its worst to destroy the beauty of its original surroundings. Signs of the Old Quarry are still evident in the red rock which bulges out here and

there between the overhanging trees. There are many of the urn-topped tombs characteristic of that period, and among the few upright ones is a simple headstone to Christian Blair Oliphant—sister to Lady Nairne, the writer of "Land o' the Leal," "Caller Herrin," and many other well known poems. Here also is buried Caroline Oliphant "the younger"—to distinguish her from her Aunt, afterwards Lady Nairne, inasmuch as both were poets of no mean order.

Mrs. Oliphant and her daughter lived at 10 S. Vincent's Parade, and Lady Nairne stayed there with them for some months. It was during this visit that her "Farewell to Edinburgh" was written.

Dowry Chapel.

IN 1744 a building known as Dowry Square Episcopal Chapel was erected for the special benefit of visitors to theHot Wells. This was the first additional church in S. Andrew's vast Parish which helped to provide for the spiritual needs of its growing population. It was never consecrated, but was looked upon as the particular property of the Clifton Vicars—a chapel-of-ease for parishioners below the Hill.

After Easter Day 1872, however, it was finally closed, and in September 1873, S. Andrew the Less was consecrated upon the same site, by Bishop Ellicott. The neat marble tablets to the Stonhouse family, the inscriptions upon which were written by Hannah More, were removed from Dowry Chapel to the Church of S. Andrew the Less. The Churches of Holy Trinity, S. John, Christ Church and S. Paul had, since 1830 greatly relieved the Parish Church; but in 1862—somewhat hastily as it now appears—another place of worship was opened of which the following minute appears in the Vestry Book under date.

"1864 April 7. The Churchwardens reported that a Chapel-of-ease dedicated to S. James, situate in Victoria Square, in this parish, had been duly consecrated for Divine Worship by the Lord Bishop of the Diocese on the 23rd day of November 1862; and that it had been erected from funds

subscribed by the parishioners of Clifton, as a Testimonial of respect to the Incumbent of the Parish, the Reverend John Hensman.

This Memorial to a highly esteemed and beloved Vicar has, in its day, done much excellent work, but so many additional Churches have been carved out of Clifton Parish since 1862 that it now seems un-needed, and might perhaps be more usefully employed for other Parish purposes.

Registers.

STRANGELY enough the ancient Church Register—or rather part of it—found its way into a parcel of old books relative to Clifton in Oxfordshire, and was bought by Joseph Skelton F.S.A., in the belief that it belonged to that Parish. Finding out his mistake about five years later, he restored it to the original owners in 1828, and it is now a treasured relic in the Parish archives.

Unfortunately, probably destroyed during the time of its disappearance from S. Andrew's, many pages are missing, from 1639 to 1669 inclusive—and also about thirty at the end of the book, including the years 1681 to 1721.

The register dates from 1538; and though of course valuable and interesting, it contains little more than formal registrations of births, marriages and deaths. The scanty population is indicated by the few entries. One curious fact has been noticed, namely that throughout the book there is not one entry as to the age of any deceased person. The spelling is very quaint. There is no attempt at uniformity, and the variety displayed in spelling the oft-repeated words is quite ingenious, as are also the formation of the capital letters—hardly any two being alike.

Some typical entries will be of interest.

"There was noe mariages in the yeare of our Lord 1538 neither in the yeere above written 1539.

"There was neither miadges nor christnings in this year 1547.

1588. John Wilwood was maridd to Honor Ridd the XXVth day of January, yeere above said.

1593. There was noe christnings nor mariges in this yeere.

1635. Joane servant to good wiffe Corey was buried the XXth day of Julie in the year above said.

1678. October 20. A child of ye Chymney Sweepe on ye downe was bapt.

Although the entries in the Register are for the most part bald and unilluminating, there are a few curious exceptions, e.g.—

" Richard Dunstan and John Langton being myners of Mendippe did mine and dig for lyme and lead upon the Downs, and being stifled with smoake dyed and were buried 1574 April 20."

" A poore man no man knew whence he came nor whither he would, died and was buried at Clyfton the 2nd day of September 1619."

Feb. 1636 Edward Hansford gent.
From S. Augustines being excomted by. . . . (illegible) " buryed."

The reason for his excommunication is not given, but it was not necessarily for any grave offence, except in the eyes of the Canon Law as then exercised.

With regard to Richard Dunstan and John Langton it may be mentioned that Litfield (or Leadfield) Place took its name from the lead mine which was once worked in that neighbourhood.

Probably therefore, it was on that spot that the unfortunate " myners of Mendippe " met their fate in the 16th century.

Vestry Books.

A PATHETIC interest attaches to the Vestry books of more than 200 by-gone years. The faded ink and shaky handwriting of many entries, tell their own story, but there are certain items indicative of the conditions existing in Clifton during the 18th and 19th centuries which are both interesting and amusing.

As in the register, so in the "Curck books" the ingenuity of spelling is really remarkable. The word Hedgehogs—with which the parish seems to have been infested at one time—was a regular stumbling block to our early churchwardens. Between "hedgehoggs" in 1721, to "hedghogs" in 1768, there is every sort or variety "hedgogs," "hegdhogs," "hedgocks," "Hodghoggs," etc.; while a "knuw surplis" evidently required some thinking about in 1717. Some of the parishioners seem to have excelled in killing foxes, or "ffoxes," and incidentally made a good deal in that way; for while each "hedgog" only secured 4d. a "ffox" was considered cheap at 1/–. There were otters and badgers too, for each of which 1/- was given, as also for "pole catts." The last fox seems to have met its fate in 1768, since which time the farmers had rest and the fowls a respite.

There are of course hundreds of entries—all more or less interesting and meticulously exact—but only a few can be given as for example :—

1729 June. Proposed "to take down the Screen on the passage into ye Chancel"—evidently the original Chancel Screen which survived Queen Elizabeth's reign, and of which part of a panel still exists in the Vestry.

1731. There appears to have been a picture put up in the Church by some beauty-loving parishioner, for which the Rev. John Hodges and the Churchwarden Mr. Rogers were held responsible by "ye Chancellor of ye Diocese of Bristol." Accordingly the two men "waited upon" the Bishop, asking "his lieve for ye said Picture to stand." But the verdict was unfavourable, and a little later the entry appears.

1733. "To taking down ye picture 2/6." What a pity that no more is known of it! Floral decorations played no great part in those days, and at Christmas the entry appears:

1790. Dec. 24. "To Greens and dressing the Church otherewith 1/6." The "Stox" seem to have been in constant use, judging by the frequent "mendings" recorded, the charges for the same varying from 9/9 in 1717 to £2 : 1 : 10 in 1734, which also included a "whiping post"—a new one cost 16/– in 1761.

Among interesting entries relative to persons travelling through Clifton may be mentioned:—

1747. July. To French prisoners 1/–.
August. To a poor man in Leprosie 1/–.
October. To several Turky slaves 2/–.
To three Sally slaves 2/–.

1779. Paide poor Marine who was wounded in the engagement between Admiral Keppel and the French. 2/–.

It would appear that the first Church of S. Andrew had no clock, for there is an entry:

1756 September. To Joseph Smith for Diall £7 : 10 : 6; while it is stated:

1775. To Phillip Loyd for cleaning ye Dial 5/–.

In 1805 the "Pound" on Clifton Green still existed, as appears from the following minute, "Ordered that the Constable do pound all asses and pigs running about in the Parish and that he do indicate any persons obstinately offending."

"Oyl" and Candles were considerable items in the Church expenses as may be imagined, and are of continual recurrence in those quaint Vestry books.

Not until 1824, was gas introduced into Clifton Parish and not until 1901 did electricity, by the purity of its light, conduce also to an improvement in the atmosphere of the Church.

In the 18th century the services were probably led by stringed or wind instruments—the organ of the New Church in 1822 being an innovation. The "singers" at this later time occupied seats in the West Gallery where the organ was then situated. Three men and three women represented the "choir", but for the most part the service of those days

was a duologue between the clergyman and the clerk. A hint as to the importance of the latter's office is given in the entry 1862—" New prayer book for the Clerk £2 : 12 : 0." The salary of the organ-blower was then £3 : 14 : 0 per annum—well earned.

The Beadle was formerly a very important functionary in the parish. His salary was from £4 to £6 per annum, in addition to his long-cloth gown, (which in 1846 cost £5), and an imposing three cornered hat, (which in 1823 cost £3 : 5 : 0). He was a terror to evil doers, and the observed of all observers, until the seventies, as he stood solemnly, staff in hand, by the big elm tree near the West door, on Sundays and ceremonial occasions.

Two mysterious items which frequently occur throughout the Vestry books are " Black Cloth " and Hanging the Church mourning," but a member of the congregation remembers the time when it was the custom at funerals to drape the Pulpit, Communion Table, Rails etc, with sable hangings, and on those occasions a " top-hat " was hung on the vestry door—facing the congregation—trimmed with the long silk scarf (or " weeper ") then affected by the mourners ; a regular panoply of woe, to match the nodding plumes and black horses of the dismal cortège outside.

The pegs upon which hats were hung were evidently called " pins " two centuries ago ; for an entry appears in 1727—12 Hatt pins—3/–.

The Consecration of the present Church.

THE Consecration of the third Church of S. Andrew on Monday August 12th 1822 by Dr. John Kaye, Bishop of Bristol, was an event of no little importance in Clifton, of which in this Centenary booklet some description cannot but be expected.

The reporter of Felix Farley's Journal surpassed himself on that occasion, and it seems likely that extracts from his own account will both interest and amuse a generation in which pyrotechnic writing has to a great extent taken the place of nineteenth century journalese. He says :—

" An immense multitude of spectators of all ranks and " descriptions assembled. The day was remarkably fine, " and the scene wore a most imposing character. . . . The " service was throughout conducted in an appropriate and " extremely orderly manner. . . . The pulpit attracted every " eye and claimed universal praise for the beauty of its " structure, which for chasteness of design and elegance of " workmanship, we believe stands unrivalled. It is the " work of Mr. Robert James, and is another proof of his " genius and abilities.

" The musical performances constituted a very principal " feature. The organ, built by Smith, was used for the first " time, and the gentlemen of the Cathedral Choir attended " by permission of the Dean. Mr. Drake, assistant organist " of the Cathedral, presided at the organ with great ability " and effect.

" The instrument, although constructed upon a very " large scale, is so admirably contrived that a little boy was " found fully competent to blow the bellows during the " whole of the extended and, to him, laborious service.

" The Bishop, in his sermon on 1 Corinthians iii. 17, " adverted to the day chosen for the ceremony, which was " the anniversary of King George's birth, and commented " upon the ' superior advantages which we, under such a " King, possessed over the primitive professors of our most " holy religion.' " So far—Felix Farley.

The present Church from the North.

In the Braikenridge collection can be found fuller details. The doors of the Church were opened for admission at 10.30 a.m. to the holders of 4/- tickets, and the " book o' the words " secured another 1/- towards the Building Fund.

After the formal entrance of the Bishop at the West door attended by the incumbent (Rev. J. Hensman), wardens, and other clergy, reciting the 24th Psalm as they walked up the middle aisle, certain prayers were said by the incumbent, and the deed of Consecration was read by the Chancellor (Rev. H. Green). It was then signed by the Bishop, and by him ordered to be laid upon the Communion Table. After this had been done, the 26th metrical Psalm—old version—was sung, the quaintness of which merits its reproduction.

PSALM XXVI.

My hands I wash and do proceed
In works to stand upright,
Then to Thy altar I make speed
To offer them in sight.

That I may speak and preach the praise
That doth belong to Thee,
And so declare how wondrous ways
Thou hast been good to me.

O God, Thy house I love most dear,
To me it doth excel ;
My chief delight is to be near
The place where Thou dost dwell.

To Father, Son and Holy Ghost,
Immortal glory be,
As was and is and shall be still
To all Eternity.

The Ante-Communion service was then read, the Bishop's Chaplain reading the Epistle and Gospel, and, after the Creed had been recited by the Bishop, he proceeded to preach the first sermon in that " chaste " and " elegant pulpit " which is still remembered wonderingly by many.

The Lessons read during the service were 1 Kings viii. 22–62, and Hebrews x. 19–26, while the special Psalms were the 84th, the 122nd, and the 132nd.

Felix Farley states also that the Venite was chanted and the Te Deum sung, while in addition to the Old Hundredth (which according to the printed programme closed the service), two Anthems by Kent were sung, and also the Coronation Anthem. He waxes eloquent over the rendering of the latter, which he says was "given in a style which "occasionally brought to our reminiscence the effect of a "full orchestra. After the service the Lord Bishop, the "Dean, together with many of the Clergy and principal "inhabitants, partook of a capital dinner at the Clifton "Hotel, during and after which the utmost harmony and "gentlemanly deportment prevailed, and on the whole we "think that the 12th of August, 1822, will be a day long "to be remembered with honest exultation, and if we "may be allowed the expression, *Christian pride.* The "old Church is to be taken down forthwith."

There is something very funny, as well as re-assuring, in the statement that both "during and after" the capital dinner, there was an atmosphere of "harmony and gentlemanly deportment."

It would appear as if such a delightful state of things were worth recording, in the days when "such a King" as George IV. was on the throne! It is to be hoped that some of the "immense multitude" were not too full of "Christian pride" to forget the labours of the poor little organ blower.

BELLS.

As a warning to all good Christians to flock to Divine service, all the English rituals directed that bells should be rung. Within sixty years chiming was done at S. Andrew's Church, and probably elsewhere, in a most strange fashion. Ropes were fastened to some member of the ringer's body—hands, feet, knees and elbows were in turn employed for bringing the clappers against the bell itself. It must have been a truly comical sight to behold, and a very onerous duty to perform, especially on an August morning.

But for many years Mr. Clay might have been seen in the belfry duly "ringing" the bell, and anon sitting gravely in his own reading-desk, parallel with that occupied by the Clergy. Both desks faced the congregation, which had its advantages. Joseph Henry Clay was the respected parish clerk at S. Andrew's for 57 years.

Before 1868, when Mrs. Mary Clay of Royal York Crescent added seven bells, there were only two, but the varying fees for ringing them are rather curious :—

1721. For ringing at the death of Edward Colston (who gave £50 towards the improvement of the Church). 1/6.

1727. For ringing on the Queen's funeral day (Caroline, wife of George II). 3/–

In 1738, 2/6 was paid for drink for the men who put up the flag when the Prince of Wales visited Clifton and the Hot Wells.

In 1805, a Thanksgiving service was held in Clifton Church to commemorate the Victory of Trafalgar, and it is interesting to remember that a Bristol man, E. H. Bayley the great sculptor, had the honour of making the bronze statue of Nelson, that crowns the column in Trafalgar Square.

ORGAN.

Although the organ was opened in August, 1822, (it was not until November 26th, that a regular Organist was appointed.

It was resolved at a Vestry Meeting of that date that the appointment should be an annual one, and should take place on the same day as the election of Churchwardens. The salary to be £30 per annum and a sum not exceeding £10 for tuning and keeping the organ in order, as well as for paying the organ-blower, (William Owen), £2 : 2 : 0 per annum.

A list of Organists may be of interest to parishioners :—

1822.	Richard Boyton	1881.	W. Haydon Cox
1824.	Thomas Noble.	1884.	Frederick Huxtable
1839.	Thomas Henry Crook	1910.	Frederick Smith. Mus. Bac. Oxon.
		1918.	Miss Edith Ashley.

HYMNS.

Until late in the 19th century the New Version of the Psalms of David, by B. Brady, D.D. and N. Tate Esq., were sung at S. Andrew's, together with the "Tunes used in Churches."

It may be of general interest to mention that Nicholas Brady and Nahum Tate were both Irishmen, born respectively at Bandon and Dublin. Brady was educated at Westminster and Oxford, and afterwards incumbent of Stratford-on-Avon. All his other work is now forgotten; but he also wrote a Tragedy, "The Rape," and a blank-verse translation of the Aeneid (1659–1726). His fellow versifier, Nahum Tate, was the son of a clergyman in Dublin, and educated at Trinity College. He wrote many poems; and the second part of "Absalom and Achitophel" in collaboration with Dryden. His adaptations and "improvements" of Shakespeare's Richard II and Lear were defended by Johnson; but, though justly exposing him to much ridicule and criticism, they held the stage for many years even in the 19th century. He was Poet Laureate in 1690, and figures in Pope's Dunciad. The Metrical Version of the Psalms was published in 1696.

The 24th Psalm, sung at the Consecration of the third S. Andrew's Church, was from those "collected into English metre by Thomas Sternhold, John Hopkins and others," in 1562. For 200 years these were attached to the Prayer Book, as were also those of Brady and Tate, which superseded them. Both of these collections were, in turn, the chief hymn books of the English Church.

Thomas Sternhold 1500—1549; John Hopkins died 1570.

CRYPT.

In the Crypt of S. Andrew's Church are buried Mr. Pinney, Mayor of Bristol, and Colonel Brereton, both of whom were unhappily connected with the Bristol Riots of 1831. George Crabbe, the Poet-Clergyman who was then staying at 4 Princes Buildings, and Charles Kingsley, who was then at the Rev. William Knights' school in Clifton, have both described the Riots in graphic words.

In later life, when speaking of the scene, Kingsley said "How can I ever forget it. . . One seemed to be looking

down upon Dante's Inferno, and to hear the multitudinous moan of lost spirits surging to and fro amid that sea of fire."

After four sittings of the Court Martial, the trial of Colonel Brereton came abruptly to a close on Thursday, January 12th, for the unfortunate and misguided man committed suicide, by shooting himself through the heart, at his own residence, Redfield House, S. George, Bristol, knowing too well that the verdict could only bring him military dishonour. The funeral was at 7 o'clock on that winter morning, and the entry in the Church Register simply runs :—

Lieut. Col. Brereton,
St. Georges, Gloucestershire.
Buried January 19. 1832. R. ATTWOOD.

The inquest was held at Redfield House on Jan. 14th, and his own well-read Bible was used for swearing in the Jury. Inside it was the pathetic memorandum—" 14th January, 1829, 3 o'clock a.m. My beloved wife Olivia died at my house in Clifton Wood." For three years only were they parted. They lie together now in the quiet Crypt.

The whole story is full of pathos and dramatic interest.

A brass plate placed in the North aisle of the church records the erection of Clifton Parsonage in these words :—

1865—1866.

During this period, a residence for the Incumbent of this parish for the time being was erected on ground given by the Society of Merchant Venturers, the funds for which were raised by voluntary subscriptions :—

MICHAEL MOGG.
G. F. SCHACHT. } *Churchwardens*—1865.

W. W. JOSE.
JOSEPH H. NASH. } *Churchwardens*—1866.

In remembering the Past, the Present must not be forgotten, and of this also much might be said, far more indeed than either the purpose or length of this booklet will allow. When in 1911 the Rev. Canon Head felt obliged to relinquish his post as Vicar, by reason of age and failing health, the vacancy was filled by the Rev. H. L. C. de Candole, formerly senior curate during the Vicariate of Rev.

H. N. Sherbrooke. There had been many changes both ecclesiastical and parochial since Canon Head came to Clifton in 1897, and the congregation had much fallen off, partly no doubt owing to these same changes, and partly perhaps through the Vicar's ill health. He himself said in announcing his resignation, " I have felt for some time past that a younger man was necessary for a Parish of this size and importance."

Although, as been elsewhere stated, no less than eight ecclesiastical districts have been carved out of the original Parish of Clifton, there are many thousands for whose spiritual needs S. Andrew's is responsible, and the work of the Vicar is by no means easy. It was a matter of great local congratulation therefore when the Rev. H. L. C. de Candole accepted the post, on the understanding that he might be allowed to carry out certain improvements which he considered desirable in the interests of the Church and congregation.

Knowing that Mr. de Candole was a noble-minded Evangelical Christian no serious obstacles were put in his way, and a new era may be said to have started when he came to Clifton in 1912. The organ was moved from the West Gallery to the East end of the South Aisle and was so much enlarged and reconstructed that it is practically a new instrument—£330 having been generously given by the American millionaire, Andrew Carnegie, towards the Organ Fund.

The old reading desk and pulpit were removed, and their places taken by clergy and choir seats in solid oak richly-carved, with which the pulpit (given by Mr. Butlin and his daughters) corresponds. Three clergy-seats were given as a Memorial to Canon Head by members of his family. The restoration of the massive stone pillars to their original condition was a special feature of the improvements, as they had previously been painted over and gave a sombre appearance to the whole church. The screens on the South and north sides of the Choir have to a great extent taken away from the bareness of the chancel, while the raising of the floor and the marble pavement of the Choir have helped still further to transfer the gloomy Georgian Church into something more worthy of its long traditions.

The musical part of the service was immensely improved, and a marked increase in the attendance took place which has been maintained ever since.

When Canon Morrow came to Clifton in 1919, he found a congregation stablished in every good word and work, and a co-operative spirit, which it is expected will be confirmed and strengthened by the services of this epoch-marking Centenary year.

Benefactions.

THE oldest benefaction dates from 1690 when Ayliff Green left £1 for the poor, and £1 for a sermon. The latter has since been added to the former.

Many of the lesser benefactions are now grouped together and dealt with in a way that ensures the best results, among them may be mentioned 10/- which was left in 1703 by David Roydon, in trust, to be given annually to the Poor.

One of the most curious bequests perhaps is that of the Rev. John Kellow Goldney who in 1870 left £300 invested in Consols, the interest of which was to be spent annually in buying great-coats for old sailors living in Clifton—i.e. for men who had been mariners but were not receiving parish relief. Seven great coats are therefore distributed every year on November 4th, and there are always applicants for these welcome gifts.

It may justly be mentioned here that, though so many districts have been carved out of the Mother Parish, any deserving old sailors within the vast *original* area are eligible.

Even in the 18th century the charities connected with S. Andrew's Church were many and various, as appears from the entry in the Vestry books :—

1719, June 27. Paid George Atkinson for painting a tabell of Benuifacters written in goold letters. 16/9.

This was a large sum in those days, so that the "tabell" was evidently a long one, but since then the list of parish "Benuifacters" has greatly lengthened. Very specially among them may be mentioned the Rev. T. H. Clark, who in 1878 gave a Mission Room to the Hot-Wells, which was

enlarged in 1895, and has done a most excellent work from the very beginning. Of Parish organisations there are an unusual number—all energised by the untiring efforts of the Vicar, Rev. Canon W. E. R. Morrow, and his curate Rev. G. W. Monk, while Miss Sparshatt, Sister Ada and Sister Edith are devoted workers in their several departments.

The Hot Wells.

THE earliest mention of the Hot Wells is to be found in William Wyrcestre's Itinerary (1480), but he says nothing respecting the medicinal qualities of its water.

Latimer tells us that the first record of its healing properties was in 1628, as a cure for Leprosy and Scurvy ; but it afterwards grew to be regarded as a sort of panacea for consumption, diabetes and other diseases.

As an introduction to a chapter on the Hotwells—still an important part of Clifton Parish—we cannot do better than quote from the Journal of a young officer in the reign of Charles I. (1634), which is preserved in the Bristol Museum

" When we had taken a full view of this sweet Citty, (Bristol), we then desired to know what was neare unto her remarkable. A mile and a half of her by the Haven's Channel, wee found a strange hot well, which came gushing and pouring out of a mighty stony Rocke into the Streame, so nigh thereto that every Tyde it overflows it. To it we descended by a rocky and steep-winding and craggy way—neere 200 slippery steps, which place when the Tyde is gone never wants good store of Company to wash in this well and to drink of that warm and medicinalle water ; for its rarity divers persons carry some of it away with them. When we had felt and tasted the rare excellency of these waters wee mounted up againe and for the space of an houre or two layd aside our Commanding Postures and turned pioneers, to dig and delve for some glittering bastard Diamond stones which that Hill plentifully afforded."

Surely a whole romance of nature and of life is in that brief entry of a long dead soldier.

Near unto that City was the River Avon, up the narrow passage of which, as he tells us in another paragraph, " only one single ship at full and high water may pass into the Harbour. . with a skilful and expert Pilot "—a river which would hereafter bring into that sweet City great cargoes of life-giving products from countries beyond the sunset, and anon take away from her vast freights of invention and human life, the memory of which will glorify for ever the Annals of Bristol.

The sailing ships have given place to steamers of giant tonnage, the " slippery steps " to pathways where lovers linger, while the warm medicinable water was destined to bring hundreds of devotees to lave in, and to drink of, its exhaustless spring. The " glittering bastard diamond stones " are now relegated to the level of geological specimens, no longer deemed worthy of golden settings, and the " Commanding Postures " of those gay pioneers were probably huddled into nothingness during the cruel war of the ensuing years. " C'est mon métier d'être Roi " Charles might have murmured ruefully as he walked with kingly gait to the scaffold ; it was their métier to fight and to die.

Catherine of Braganza, wife of Charles II., was the first Royalty to sample the " rare excellency of these waters " (1677) brought to her, so we may reasonably suppose, in a " lordly dish," while admiring the beauty of the Avon Gorge—then unmutilated by quarrying. Not until 1695 was the Spring enclosed, when the Merchant Venturers' Society granted a 90 years lease of the Well rocks and land adjoining, at a rental of £5 per annum, the lessee covenanting to expend £500 in building a Pump Room, convenient lodging houses and certain walks for the visitors. On the expiration of this long lease (1785), the Society made extensive improvements in the neighbourhood of the Pump Room, spending nearly £3,000 on the work appertaining to the Hot Well, and for ten years the premises were let succesively to Mr. Perkins and Mr. Powell. When in 1795 the Society again took possession, an extensive business was carried on ; no less than £1,330 being derived from subscriptions to the Pump Room and by sales of the water—32,000 bottles alone having been sold both here and in other parts of the Kingdom.

Lodgings in " The English Montpelier," as Clifton was then called, were enticingly cheap—10/– per room from March to September, and 5/– per room from September to March—an additional 16/– each being charged for those who needed boarding accommodation.

Amusements were also provided at a very cheap rate. Every Monday and Thursday, public breakfasts were held at " The Rooms " in Dowry Square, alternately with cotillons and country dances, for which each person paid 1/6. The subscription to all the balls—held on Tuesdays—was £1 : 1 : 0 each subscriber being allowed to bring two ladies. For non-subscribers the charge was 5/– per ball ; while for walking about the rooms and gardens, and reading the papers (such as they were), the subscription was 5/–. There were also frequent river excursions; and moonlight rowing parties to Portishead were often accompanied by musicians, whose performances gave a romantic charm to the beauty of the star-lighted surroundings.

Is it to be wondered at that Clifton was popular in those far off days ?

The subject of the Hot Wells is rather a sore one with Clifton people to-day. The rapidity with which it attained popularity, was only equalled by the rapidity of its decline and fall, but the echoes of those fascinating days are with us still.

Although many visitors were obliged at one time to lodge in College Green, owing to lack of accommodation on the spot, building in Clifton went on by leaps and bounds, until the war with France put an end to it, and for a time dozens of roofless houses gave a bombarded air to the place. But, before that, Dowry Square the Colonade and other residential quarters had been completed, and an infectious gaiety prevailed, which no doubt helped a good deal in the recovery of invalids.

Pillion-riding was much in fashion, and when the " Aequeo—salino—alcalino—cretaceo—aluminoso—cupreo —vitriolick " doses had been duly absorbed, there were delightful breakfasts and " routs," to while away the hours, and sedan chairs in which to take an " airing." So rejuvenating was the Hot Wells water said to be, that it sold

freely at 6/– per dozen bottles in London and elsewhere, while in Clifton it was cried in the streets, just as milk used to be. Probably the street vendors carried the morning's water also, in pails, suspended from " Yokes "---an old-fashioned method still remembered by many.

So much has been written elsewhere about the Hot Wells, that only a brief summary has been needed here. When charges were moderate, both as to waters and accommodation, all went well, and Clifton was known throughout the world as a health-giving and fashionable watering place. But when an exorbitant scale of charges was introduced, only those in the very last stages of disease could afford themselves a visit. Consequently, as Dr. Carrick, the leading local physician, declared, it became a matter of horror and despair to be ordered to the Hot Wells, instead of, as formerly, a prescription which filled every patient with hope and confidence, for " none who drank the Lethean waters were found to recover, because none drank them but such as were beyond recovery " !

Such a state of things could, of course, have but one result, and gradually, year by year, Clifton subsided into the quiet but beautiful town that we now know. Dr. Carrick and many of his patients are buried in the " Old Churchyard, and it is pathetic to notice the youthfulness of many whom consumption claimed for its own, as recorded on the tombstones in that picturesque but unvisited spot.

The " New Hot Well " as it was called—at the foot of the Gully—was advertised for sale in the " Bristol Journal " of December 20th, 1746, in the following words " To be sold for a term of years the New Hot Well, situate within the Parish and Manor of Clifton ; " but not until four years later was it leased to Messrs Comb and Dolman for 21 years at an annual rental of £24. Here it was that John Wesley came for his health in 1754 ; that he might drink the waters– " free from noise and hurry." His visit was made a great advertisement for the " New Well," Mr. Dolman stating in a dreary pamphlet that, when Wesley came, " his countenance looked as if a greedy consumption had determined to put an end to his days." But in less than three weeks he was preaching every day. Wesley himself quaintly says

of his cure, that he supplemented the doctor's directions with " a plaster of brimstone and white of egg, and that old unfashionable medicine, Prayer."

Fifty years later that little pump-room was in ruins and the surrounding cottages were inhabited by quarrymen.

It is interesting to recall that at the time of the great earthquake in Lisbon (1755), the Hot Well water suddenly became as red as blood, while the water in one of the Clifton wells became quite black.

In the 18th century, wall-papers cost from 10/- to 13/- per yard, so it may reasonably be supposed that most of the houses built at this time were un-papered ; and, when consumptive patients were flocking to Clifton, this was a distinct advantage from a sanitary point of view.

An advertisement in 1768, announcing the sale of a house, specially states that " paper hangings are thereto affixed," so it is clear that they were considered a novel luxury.

Early in the 19th century Clifton as a fashionable watering place ceased to exist and a " sedate drowsiness " has since settled down upon its inhabitants, who, while loving its beauty, languidly deplore its lack of initiative. Autres temps autres moeurs !

The fine old houses in Dowry Square, which were once rented at £80 per annum, are now mostly tenements, and the neighbourhood once frequented by such people as the Duchess of Marlborough, Lady Caroline Nairn and many distinguished persons in the literary and social world, is now handed over almost entirely to a wage-earning population who little know the history of those by-gone days.

HOPE CHAPEL.

The oldest place of worship existing in Clifton is Hope Chapel, off Granby Hill. It was founded by Lady Hope and Lady Glenorchy who came to Clifton in search of health in 1780 and pitched their tent here for several years. They united in the desire of building a Chapel near the Hotwells at their mutual expense, and though both were in a state of incipient disease they never rested until a site was secured, an appropriate plan selected and the builders

Dedication of War Memorial, 10th October, 1920.

engaged. Soon afterwards Lady Hope died, January 1st, 1786, and Lady Glenorchy was left to carry out the scheme alone.

In a letter dated February 28th, 1728, she writes " A neat place of worship, plain but elegant, will be a suitable monument for my dear friend Lady Henrietta, which I mean to call Hope Chapel. It is to be finished this summer, and will be opened next Spring." Five months later she too had gone " Home to Heaven," aged 44.

Every provision however had been made for the completion of Hope Chapel in a sealed letter to her executrix Lady Maxwell, and it was opened in 1787. Among the early pastors at this " neat " place of worship was the saintly William Jay, whose eloquence attracted crowds wherever he preached.

War Memorial.

ON Sunday afternoon, Ocotber 10th, 1920, the Memorial to those heroic men of CliftonParish who fell in the war, was unveiled by Lieut. General Sir G. M. Harper, K.C.B., D.S.O.

The Ceremony was preceded by a short service in the crowded Church. Appropriate prayers and hymns had been selected for the occasion and the special lesson (Wisdom III. 1-9) was read by Commander Beak, V.C., D.S.O., M.C., of H.M.S. Drake. The scene in the churchyard was a remarkable one in the annals of the Parish. The brilliant sunshine lighted up the surplices of the clergy and choir, and the scarlet robes of the Lord Mayor, and those of the Corporation who were able to attend. Many khaki-clad ex-soldiers were present to honour the memory of friends and comrades, while the Clifton College Cadets acted as a Guard of Honour.

The Memorial, which takes the form of a Cross, twenty feet in height, is of Clipsham stone, and was designed by Mr. Oatley, F.R.I.B.A. Its stately simplicity is very striking.

In a short preliminary address the Vicar, Canon Morrow, truly said that in one sense no memorial was needed for this

generation, as those living would never forget the men who on some foreign field had given up during the Great War their "Years to be, of work and joy." It is to future generations that these Memorials will count most. Lieut.-General Sir G. M. Harper then unveiled the Cross, which had previously been covered by a Union Jack. In a few soldierly words he urged upon all, the vital necessity of mutual confidence and solidarity of purpose, adding that the men of Clifton had set a splendid example of willing self-sacrifice for the good of others. The Lord Mayor in a brief speech of thanks to General Harper, reminded the assembled crowd that, in remembering the dead, we must also remember the living, nor ever forget the gratitude due to those who had fought and suffered for us. After singing the well-known hymn "Oh God our help in ages past" the proceedings closed with the Benediction, the "Last Post," the "Reveille" and the National Anthem.

There is a special fitness about the situation of the Clifton Memorial Cross. Close to its base are outlined in privet the foundations of the original church, while outlined against the western sky is the Cross which to the men of centuries past, as to the men of to-day, was the emblem of Love and of sacrifice.

Early Post Offices.

WITH the familiar knock of the postman in our ears it seems impossible to write even a short sketch of Clifton, without saying something about its early postal facilities.

Unfortunately there appears to be but little recorded of the period when letters were an event and not an every-day occurrence. It may be supposed that those "facilities" were once practically negligible, when it is remembered that not until the reign of Henry VIII. was a road from London to Bristol added to others of political importance, for the conveyance of State Papers. This western road, it must be confessed, was mainly ordered for the purpose of maintaining a necessary intercourse with Ireland, with

which country Bristol has been intimately associated, as has been before stated, since the reign of Henry II.

Latimer in his " Annals of Bristol," gives a striking illustration of the difficulty of communicating with persons at a distance, before the establishment of the Post Office, by the following item :—

" 1580—August—Paid to Savage the foot-post to go to Wellington with a letter to the Recorder touching the holding of the Sessions, and if not there to go to Wimborne Minister where he has a house, where he found him and returned with a letter ; which post was six days upon that journey in very foul weather, and I paid him for his pains 13/4."

In the 17th century the speed fixed by Government for " running post-boys " was 7 miles an hour, in the summer ; but as may be easily imagined, that speed was seldom maintained, while in winter the difficulties and delays, owing to the state of the roads, were greatly increased. Letters were few and payment small, so that very few of these messengers could afford a horse. Often indeed, by people of faith, letters of little importance were entrusted to casual travellers some pedlar, or pilgrim, who chanced to be going to the town where the addressee resided.

Until the middle of the 18th century this system continued, the " post boys " at this time being, it is said, mostly sleepy old men who carried the letters upon the backs of equally sleepy old horses. There were also some light carts provided between London and Bristol for certain mail-bags, but there was little improvement as regards the time taken in transit—30 to 40 hours being the average.

All this being so, it is at once apparent that " the village on the Hill " was, up to that time, cut off from outside communications, except under rare or accidental circumstances. In August 1784 notably, under the efficient management of Francis Freeling (a citizen of whom we are justly proud), " mail coaches " were started, and later on, after the invention of Railways, they were utilised for the conveyance of those welcome missives from a far country which are " as cold water to a thirsty soul." It will be realised therefore that it took many centuries to develop the vast possibilities of the Postal Service.

Not until 1857 was the first Crown Post Office opened in Clifton, on the site of the present building, with Mr. W. Righton as Superintendent. Only the ground floor was then used for official purposes, for which a pepper-corn rent was paid, and the upper storeys were let, respectively, to Mrs. Toplis and Mr. Huxtable, for dancing and music classes.

Prior to this, there were for many years certain receiving offices, which can still be remembered. One quaint receiving office was in 1811 at the Regent Street corner of the approach to Savile place, where a small tailor named Thomas Kayes combined the business of making or mending suits with that of " Postmaster " and postman. It is stated by Mr. R. C. Tombs that though Kayes was often to be seen working, cross-legged, in his window he yet managed, with the help of his sister, to deliver all the letters for Clifton and the Hotwells.

Not until 1839 was the Act passed for carrying out Rowland Hill's Penny Postage Scheme, and when in 1840 the first adhesive stamp was used, it was contemptuously styled a black "patch" by the " Bristol Journal." It is pleasant to read that when in 1844 a national testimonial of about £13,000 was given to Rowland Hill, Bristol (presumably including Clifton) contributed £292 towards it.

Even in 1845, at a small receiving post office in the Mall, there were so few letters for Clifton, that their delivery was easily managed by " Jem " Blake and his sister. A tradition also exists of another such office in Clifton Park, but information is hardly reliable as to this, inasmuch as the charming little picture once supposed to represent it, was afterwards proved, (1903), quite undoubtedly, to be the first post office at Leamington ! A leaflet, kindly lent by Mr. Tombs, issued from S. Martin le Grand, states definitely that the sites of the Clifton post offices have been traced back to 1785, so that even Thomas Kayes probably had a predecessor.

It is estimated that at the present time no less than 5,000,000 letters, etc., are delivered, and 4,500,000 posted, annually, in the Clifton area.

The conveyance of mails partly by road and partly by rail was in operation, so far as Bristol was concerned, in 1840, but it was not until 1854 that the railway was used generally.

Clifton College.

AS the result of a private meeting held at the house of Mr. H. S. Wasbrough, 7 Gloucester Row, April 5th, 1860, Clifton College was founded. A site consisting of about 14 acres was chosen—9 belonging to Mr. Adams, which included a little public house called "The Gardeners' Arms," 3 belonging to Mr. Haynes, and 2 belonging to Dr. Black. The School House and Big School were soon afterwards erected, and on Tuesday, September 30th, 1862, an opening service was held in "Big School." The first permanent Head Master, Rev. John Percival, M.A., preached the Sermon. The boys, then only 60 in number, occupied the front seats, and the room was filled to overflowing with friends of the College. In those days the near neighbourhood was mostly agricultural land. There were no houses and no roads where Guthrie Road, College Road, Percival Road, Albert Road, Northcote Road and the Avenue now are—no Worcester Villas or Crescent, and practically no houses in Pembroke Road—which was then "Gallow's Acre Lane," with a Turnpike gate at the Downs end of it.

The Zoological Gardens had been opened in 1837, and Worcester Terrace was in existence, but it must be realised that the College, originally, was quite in a "countrified" district with only rustic paths, across the fields, leading into Clifton as it then was.

From the first its success was assured, and on 16th March, 1877, it became one of the great chartered schools of England. Dr. Percival was a brilliant scholar, and popular both with Masters and boys during nearly seventeen years of untiring devotion to the welfare of the school.

At first the Gallery of Big School was used for religious services, but five years later a chapel was given by Mrs. Guthrie, in memory of her husband Canon Guthrie, formerly Chairman to the Council. It was opened June 15th, 1867, the sermon being preached by the Rev. F. Temple, D.D., afterwards Archbishop of Canterbury. Mrs. Guthrie

did not live to see it completed, so that it is now " a joint memorial of her who gave it and of him whose name it was to honour." This chapel has since been greatly enlarged and beautified.

Among the original sixty boys it is interesting to notice the name of H. W. Wellesley, grand-nephew of the Duke of Wellington. He was the first Head of the School, and a boy who was described by a schoolfellow as one of the first founders of Clifton's traditions. That those traditions have been splendidly maintained is the joy and pride of all who are connected with the College. H. W. Wellesley's name is also first on the long list of Honour-winners, he having passed into the Indian Civil Service, direct from Clifton, in 1863.

Of the buildings and general development of the district round about it is unnecessary to say anything—the facts speak for themselves. But a word may justifiably be said as to the College Mission. The idea was originated by Dr. Percival, and in 1875 a Committee was formed consisting of Masters, O.C's, and members of the School, for the purpose of supplying a Mission Curate to some overgrown Parish in Bristol. The first Curate appointed was the Rev. H. D. Rawnesly, who found work in S. Barnabas', a "forlorn hope." He says of it " The work of the Mission lay around the ' lowest little public house and an old carpenter's shop.' What with liquor and the want of noble surroundings, the devil had his own way and the parson was nowhere." Apparently no scheme could have had a more unpromising start. Mr. Rawnsley resigned this Mission curacy in January 1878, and in the following November Dr. Percival was elected President of Trinity College, Oxford. He left Clifton in 1879, when the Rev. J. M. Wilson, M.A., succeeded him as Head Master.

Mr. Wilson put new life into the College Mission and, after collecting the required sum, the foundation stone of S. Agnes' Mission Room was laid, by his sister, Miss Wilson, in January 1882. Four years later a noble Church was consecrated in that neighbourhood by Bishop Ellicott, and ever since an increasingly good work has been carried on, the interests of which are shared alike by Masters and

boys. The name S. Agnes was chosen by the people of the district, partly because, as they themselves expressed, it they wanted a name new to Bristol and a " lady saint."

After twelve years the Rev. J. M. Wilson left the College to become Archdeacon of Manchester, and the Rev. M. G. Glazebrook succeeded him as Head Master in 1890. The fourth Head Master was the Rev. A. A. David, appointed in 1905, who left Clifton in 1909 to take up the same position at Rugby. Dr. J. E. King the present Head Master is the first layman to occupy that important post, and under his able guidance the College has not only maintained its splendid traditions but has beaten all records in the number of scholars.

From the original 60 the number has gradually risen, until now no fewer than 760 boys enjoy the privilege of being educated at a school perhaps second to none in its educational methods and moral tone. Among the many who are an honour to the College of which Clifton is so proud it seems almost invidious to particularise. In the spheres of Religion, Literature, Art and Science, O. C's take a prominent place ; while, in Naval and Military circles, to be an O. C., is in itself a credential.

To the heroes who fought and died in the South African campaign, the statue of S. George was put up in the Quadrangle as a Memorial, and the new Entrance Gate will immortalise in stone the Supreme Sacrifice of scores of Old Cliftonians during the awful years of the Great War.

" Their bodies are buried in peace, but their name liveth for Evermore."

Clifton Suspension Bridge.

THERE are few bridges more world-famous than the Suspension Bridge across the Avon, and yet the man to whom, indirectly, we owe its inception is seldom thought of.

It was in 1754 that a certain Mr. Vick, a Bristol wine merchant, left £1,000 towards its erection, directing in his will that this sum should accumulate till it had reached £10,000, which he hopefully supposed would cover the expenses of its construction. Brunel's estimate was £57,000, but, as a matter of fact, from first to last it cost £100,000.

In 1829 the first sod was cut by Lady Elton, and for a time it seemed as if the project might ere long be accomplished. At this time many people traversed the gorge in baskets, and as much as £142 was realised by these airy journeys, the charge at first being 5/– which was subsequently reduced to half-a-crown, and finally to a shilling.

In 1836, when the British Association was in Bristol, the foundation stone of the South buttress was laid by the then President of the Association, the Marquis of Northampton, at 7 a.m., so that the ceremony might not interfere with the deliberations of that "wise week." But in 1843, not only had £40,000 been spent, but all available funds had been exhausted, and for nearly twenty years the two 70 foot buttresses stood on either side of the river, looking with melancholy wistfulness at one another—a sort of sorry joke both for residents and visitors. In 1860 however fresh interest was aroused by the purchase of Hungerford Bridge by a "Company," and a gift from Sir Greville Smyth of £2,500, provided that the width of the Bridge were increased from twenty-four to thirty feet. This condition was gladly accepted, and, in consideration of his gift, he was granted free passage to and fro for thirty years.

At last, in July 1864, a few persons accompanied by Mr. Airey, the resident Engineer, were allowed to pass over it. In September of the same year the British Association was in Bath and many of the members were so interested in the

new Suspension Bridge that they came to Clifton specially in order to cross it. Among those early passengers was David Livingstone, the great Missionary and Explorer.

The formal opening took place on December 8th, 1864, which was made a day of great rejoicing in the city and neighbourhood. Hundreds of people crossed the Bridge on that memorable day, the van being, very properly, led by the Engineers and workmen who had "done this wonderful thing." On the return of the long procession, which included representatives of all classes and creeds, a short service was held on Clifton Down, at which Dr. Charles John Ellicott, Bishop of the Diocese, offered Prayer, and then the Lords Lieutenant of Bristol and Somerset, each for his own County, declared the Clifton Supsension Bridge open for traffic.

The building of the Bridge is a romance in itself. An eye-witness says :—

"The work seems to go on in perfect silence, for at the distance at which we stand it is impossible to catch the slightest sound either of voice or implement. The workers suspended in mid-air are to our view scarcely so large as spiders, and like spiders the busy hands and feet seem to crouch and cluster upon a web airy and light as the gossamer's. One wonders how the men can maintain their position on a structure of apparent threads, and still more how they can retain their self-possession and working faculties while balanced at the height of some three hundred feet above the water."

The scenery of the Avon Gorge needs no description. The great grey cliffs on one side and the soft, green, or sepia coloured, beauty of the Leigh Woods on the other, make a picture which no one can readily forget.

The Observatory Hill affords a view on a clear evening which perhaps is unrivalled in England.

Royal York Crescent.

ROYAL York Crescent seems to deserve special mention for more reasons than one. Many notable people from time to time have sojourned there, among whom may be mentioned the beautiful Spanish girl Eugenie de Montijo, afterwards Empress of France, whose early school life was spent at No. 2. The name of that immortal hero Frederick, Field Marshal Lord Roberts, will always be associated with No. 25, as his father, Sir Abraham Roberts, lived there for many years; and Mrs. Piozzi (Thrale), the intimate friend of Samuel Johnson, lived in Clifton for many years, mostly at No. 36, where she died in 1821.

Royal York Crescent however is not only interesting from a literary but from a locally historical point of view. Although its erection was started in 1791, a financial panic, caused by the French War, suddenly put an end to all building and, in 1793, " thirty-four roofless houses " were all that represented the imposing Crescent which had been projected by its designers. In 1801 the Government secured all these houses with the intention of turning them into barracks for a large body of troops, but such a strong protest was made by the inhabitants of Clifton against this proceeding that the War Office abandoned the idea, and in 1818 the beautiful Crescent was finished. The purchasers of the houses then complained that they had no gardens, so were granted " Users Rights " over the land in front, most of which had also been acquired by Government. In spite of this concession however, little or nothing was done to preserve these " rights " or to beautify what was supposed to be a garden—until in 1898 the War Office offered the land to the Corporation as a public recreation ground for the Hotwells.

This naturally roused the owners of the houses from their lethargy, and through the interest and untiring energy of Mr. Thomas Methley (one of the tenants) the War Office was again approached, and the " Rights of Users " were revived.

Finally, in 1909, the War Office made over the entire property for a nominal payment, on condition that it should for ever remain a pleasure ground appurtenant to the Royal York Crescent.

Residents and Visitors.

CLIFTON to-day is a place of Memories. No longer are its fine old houses occupied by people whose names will live in History. New wine has been put into the old bottles, but—" the old is better " !

It is hopeless to try and enumerate all the interesting people who, from time to time, have found health or hospitality within its gates—the list would be too surprisingly long.

It is an interesting subject for research, but of only a very few is it possible to write in this booklet—samples, as it were, of Clifton's habitués in the days that are no more.

William Wyrcestre (1414—1479) whose name so frequently appears in these pages, was born in Bristol in 1415, and was educated at Hart Hall, Oxford. After studying there for four years he entered the service of Sir John Fastolf of Caistor Castle in Norfolk, apparently as a confidential Secretary—his salary being 5/- per annum—a sum barely sufficient as he quaintly says, to keep him in bonnets. After Fastolf's death in 1459, he returned to Bristol and wrote his " Itinerary," the original MSS of which is in the Library of Corpus Christi College at Cambridge.

To the meticulous and loving care, with which he paced his native place and jotted down measurements and notes respecting its streets and churches, we owe most of our information as to Bristol in the middle ages, and also as to the Chapels of S. Vincent and S. Lambert, both then in Clifton Parish. John Taylor calls him the " forefather " of English antiquaries. He died in a house adjoining the Church of S. Philip and Jacob about 1479.

Hannah More (1745–1833) was a magnet who drew many distinguished persons to Clifton early in the nineteenth century, and the little old lady held what she gaily called

her " Court " at 4 Windsor Terrace during the last five years of her long and strenuous life. William Wilberforce, her life-long friend, was one of her best-loved visitors at that time, for most of her early associates in life and literature had pre-deceased her before 1833, when at the age of eighty-eight she passed, gladly enough, into " the still country where the heaviest laden way-farer at length lays down his load."

Mrs. Ann Yearsley (1756–1805) the Milk-woman poetess, to whose poems Hannah More's efforts brought a not ill-deserved notoriety, lived in the Hotwells, died at Melksham, and was buried on the south side of Clifton Church in 1800. It is not so described upon the tomb, but probably she is buried with her mother ; for in one of her poems—" Clifton Hill "—she speaks of the " sacred turf where a fond Parent lies," in connection with Clifton Church-yard.

Mrs. Mary Anne Schimmelpenninck (1778–1856) lived in 4 Harley Place from 1838 until her death in 1856. Known chiefly as the author of " Memories of Port Royal," she was a woman of rare acquirements, and wrote upon a variety of subjects. Her " Theory of Beauty and Deformity " is considered by many to show more originality and genius than any of her books. Unusual versatility of thought made her a delightful talker, and among her friends she counted men and women of varying communions. Born a Quaker, and baptised a Wesleyan, she ended her well-spent life as a Moravian, and is buried in the quiet graveyard attached to the Chapel in Maudlin Street. A marble tablet to her memory is in the Cloisters of Bristol Cathedral.

The famous sisters, Sophia (1750–1851) and Harriet Lee (1757–1851) lived for many years in 15 Vyvyan Terrace. In Byron's preface to his dramatic poem " Werner," he acknowledges that it is taken entirely from " Kruitzner," one of Harriet Lee's " Canterbury Tales," which in its day was considered a very remarkable book. William Godwin, the father-in-law of Shelley, was at one time desirous to link his life with hers, but his ungainly form, uncleanly

habits and unorthodox views, made his suit a hopeless one. It was to him that Lamb made the cutting remark, during a game of whist, " Oh, Godwin, if dirt were trumps, what a hand you would have ! "

Although Harriet was the younger and the more famous of the two sisters, Sophia also achieved great successes. Her operatic play, " A Chapter of Accidents," held the stage for many years, and her novel " The Recess " was one of the earliest English historical novels. To the sacred memory of Sophia at the age of seventy-four, and of Harriet at ninety-four, a marble tablet is affixed to the wall of the south aisle in Clifton Church, " The rest is in the hearts of those who knew and loved them, the dust of each lies beneath."

Mary Anne Evans (1792–1872) only daughter of Mr. John Evans, of Bramford Speke, Devon, was married to Mr. Wyndham Lewis (of Greenmeadow, near Cardiff), at Clifton Church, on December 22nd, 1815. The ceremony was performed by Rev. John Hensman. Mr. Lewis died in March, 1838, and in August 1839 she married Benjamin Disraeli, who was fifteen years her junior. The whole thirty-three years of their union was one of unclouded domestic happiness ; and of his " perfect wife " he said, " She has never given me a dull moment." After her death (as Viscountess Beaconsfield), he wrote, in reply to Gladstone's letter of condolence, " Marriage is the highest earthly happiness when founded on complete sympathy. That hallowed lot was mine."

Anna Letitia Waring (1823–1910) lived for many years at 3 Pembroke Road, and died there on May 10th, 1910, at the age of eighty-seven. At nineteen, when the minds of many girls are absolutely fluid with regard to Creeds, she left the Society of Friends (to which she belonged by birth and up-bringing), and was baptized into the Church of England in 1842. This was no capricious change, but the result of a longing for more expressive worship, and for the helpfulness of Sacraments. Her family recognised the temperamental necessity of the step, and she met

with little but sympathy and acquiescence. Miss A. L. Waring is widely known by many of her verses, but the hymn by which she will be always remembered was written while staying at 12 Royal York Crescent, in 1846 :—

"Father, I know that all my life
Is portioned out for me," etc.

That a girl of twenty-three should have written such a hymn is very remarkable. Was it one of those strange impersonal inspirations in which the history of poetry abounds, or was it wrung from her heart by some unlooked for testing of life's stability ? That is not for us to know. In later life she was a frequent visitor at Bridewell and Horfield Prisons for many years, where her winning personality was instrumental in bringing home the Divine message to many prodigals. Although she called her publshed book by the modest title of " Hymns and Meditations," many of these can be accounted Poems, notably perhaps " My heart is resting," which is singularly beautiful.

Hers was no " long distressful dying " ; but, very gradually, she passed into her last sleep, to awake on " the shining side of life."

" Michael Field " (1846–1914 and 1862–1913) is the pen name of two brilliant poets, Katherine Bradley and Edith Cooper, who were intimately connected with Clifton. Although both poets lived in Stoke Bishop from 1878 to 1888, and though both had previously published poems under the names of " Arran and Isla Leigh," " Michael Field " may be said to have been born in Clifton, for it was here that they first took this name, and it was by J. Baker and Son in The Mall that " Callirrhöe " was published, in 1884. At this time Katherine Bradley was thirty-eight and Edith Cooper twenty-two, but the difference in age only made greater the bond between them—the maternal instinct of the one, sharing and stimulating the mental maturity of the other. Their collaboration was so close that, as one of them says, " We cross and interlace like a company of dancing summer flies ; if one begins a character his companion seizes and possesses it ; if one conceives a scene

or situation the other corrects, completes or murderously cuts away." At University College they both continued their studies, and the elder was Secretary to the Anti-Vivisection Society in Clifton for several years.

After leaving Clifton, they lived at Reigate until 1899, when they moved to Richmond, and remained there practically for the rest of their lives. Only for nine months were those two souls—" on heavenly voyage bound " —separated. Edith in December 1913, and Katherine in September 1914—" immortal, white and triumphing "—attained that Heaven of perfected Love and Sacrifice, of which upon earth they had so often dreamed and sung.

Dr. Thomas Beddoes (1799–1809) who lived at 3 Rodney Place, was a man of singular originality and charm. The inception of the Pneumatic Institute at 6 Dowry Square was due to him, but the enthusiasm with which it was started in 1799 did not ensure success, and after two eventful years it was given up. His private practice was conducted upon equally novel lines. One of his favourite prescriptions was the inhaling of the breath of cows. As the cows were brought into the bedrooms and had to stand all night with their heads within the patient's bed-curtains, it is not surprising to read that though this treatment proved highly beneficial to the patients, it gave great offence to the Clifton landladies, who said that they had " not furnished their rooms for cattle " ! This and other experimental doings did not add to his popularity with more orthodox medical men. He died in 1810.

Humphrey Davy (1798–1829) came to Clifton as a youth of twenty in 1798, and lived with Dr. Beddoes during the three years of his sojourn here. While Superintendent of the Pneumatic Institute he developed the possibilities of Nitrous Oxide (" laughing gas "), under the fostering care of Dr. Beddoes, whose name and fame is obscured by the genius and daring of his assistant. Upon leaving Clifton he was appointed to the Directorship of the Chemical Laboratory at the Royal Institution in London. Thereafter his life was a succession of scientific successes and honours,

but not until after his knighthood did he invent the miners' safety lamp, by which he is immortalised. A tablet commemorative of his residence at 3 Rodney Place marks the house and was unveiled by Marconi in 1906.

Thomas Lovell Beddoes (1803–1849) eldest son of the distinguished physician and his wife (née Anne Edgeworth) was born at 3 Rodney Place in 1803. His school life at Charterhouse seems to have been a happy one, punctuated with boyish pranks and practical jokes. His first publication, " The Improvisatore," was partly written at that time, and was followed in 1822 by " The Bride's Tragedy." In spite, however, of amazing imagery, vigour and originality, his Poems, of which " Death's Jest-book " is the most striking, have not, as yet, achieved the success which Browning, Gosse and Swinburne considered them to deserve. The rare talents of both father and son were, in each case, obscured to a great extent by eccentricities and indiscretions which hindered their development and recognition. His father died when he was only six years old, and his mother (the younger sister of Maria Edgeworth) just at the turning point of his career, in 1824. If only she had lived, probably everything would have turned out very differently. Of his lonely and adventurous life in Europe little is known, but enthusiastic strivings after fresh interests and a fuller life, alternated with fits of extreme depression, in one of which " the last Elizabethan " solved the mystery of Death by self-administered poison in 1849.

John Hippisley (1729–1748) a celebrated comedian of the eighteenth century—built the Jacob's Well Theatre, which for forty years preceded that in King Street. Chatterton thus sarcastically alludes to it :—

> " Pleasure had a hut at Jacob's Well,
> A mean assembly-room absurdly built,
> Boasted one gorgeous lamp of copper gilt
> With farthing candle chandeliers of tin
> And services of water, rum and gin."

He is said to have been as " funny as Toole," and was the original " Peachum " of Gay's " Beggar's Opera."

His daughter, Jane Hippisley (afterwards Mrs. Green), was the pupil of Garrick, and achieved great successes in the theatrical world—notably as the original Mrs. Malaprop in Sheridan's " Rivals." Both she and her father lived and died in the house, built by him, next door to the theatre (where the " Model Dwellings " now stand), and are both buried in old Clifton Churchyard. She died in 1791, and her profile on the memorial tablet in the Church porch was carved by one of her sons.

Walter Savage Landor (1775–1864) lived for some time at Penrose Cottage, Clifton Park. His friendship with Robert Southey links him closely with this county, for the two vied with one another in their love of it. Landor, writing to Southey, says : " I have a great love for Clifton, above all places in England," while Southey considered Bristol as " unrivalled for singularity and beauty." As " Mr. Boythorn " in Bleak House, Dickens has described Landor with a master-hand—his superficial ferocity and inherent tenderness. But the combination did not conduce to permanent intimacies, and perhaps our Bristol Laureate is the only person of whom it could be truthfully said that " years but cemented their friendship." Miss Brookfield, in her memoir of her Mother-in-law (one of the Elton family of Clevedon), " Miss Brookfield and her Circle " gives a delightful pen-picture of Landor and Southey walking together on Royal York Crescent.

Sydney Smith (1771–1845) " the witty Canon of St. Paul's," lived at 8 Gloucester Row when he was a Canon of Bristol Cathedral in 1828. " A man to be proud of—charming at home and brilliant abroad." Involuntarily we wonder why he is never spoken of as the witty Canon of Bristol. Is it possible that, like one of his successors, he found our heavy commercial atmosphere ill-suited for whimsicalities. He himself said, in later days, " A joke goes a great way in the country. I have known one last pretty well for seven years ! "—a dictum practically confirmed by Canon Ainger, when lamenting the lack of humour in Clifton.

The Rev. R. H. Barham (1778–1748) better known by his pen-name "Thomas Ingoldsby," stayed at 9 Dowry Square early in 1845—fighting vainly for his life. While Minor Canon of St. Paul's, London, he was the congenial friend of Sydney Smith, with whose whimsical nature he had much in common.

Before leaving the Hotwells he wrote his last Poem, of which the final verse is subjoined :—

As I laye a thynkynge, the golden sun was sinking,
O merrie sang that Birde as it glittered on her breast
With a thousand golden dyes,
While soaring to the skies,
'Mid the stars she seem'd to rise,
As to her nest.
As I lay a thynkynge, her meaning was exprest :—
Follow, follow me away,
It boots not to delay,
'Twas so she seem'd to saye
"Here is rest."

A few days later (June 17th), he, like the bird of which he sang so sweetly, had soared beyond the stars, and was at "rest."

While John Sterling (1806–1844) was staying in Clifton (at what was called the Old Manor House), he officiated at the marriage of his sister-in-law, Anna Eleanor Stewart Barton to John Frederick Denison Maurice. The wedding took place at Clifton Church on October 7th, 1837.

It was while in Clifton that Sterling published his Poems, but they were not a success, and he is best known by his friendship with Carlyle, whose "Life of Sterling" will immortalise them both.

Frederick Denison Maurice (1805–1872), Canon Ainger's "ideal man," spent much of his early youth in Clifton, and his second wife, Miss Hare, was also well known here.

His religious views, once considered as "unorthodox," have since been accepted by many, though on the publication of his "Theological Essays" in 1853 he was asked to resign his Professorship at King's College.

He and John Sterling were two of the earliest editors of the Athenæum, and Tennyson's warm friendship with him is shown in the lines :—

> "For being of that honest few,
> Who give the Fiend himself his due,
> Should eighty thousand college councils
> Thunder "Anathema," friend at you."
>
> Should all our churchmen foam in spite
> At you, so careful of the right,
> Yet one lay hearth would give you welcome
> (Take it and come) to the Isle of Wight.

Thomas Carlyle (1795–1885) in 1843, needing a rest after the "clitter-clatter" caused by his "Past and Present," made Clifton one of his stopping places on his way to the North, and wrote to his "dear little Jeanie":—

"The Rocks of the Avon excel all things I have seen, Even I, the most determined anti-view-hunter find them worthy of a word."

Joseph Sortain, who was eulogised by Thackeray as one of the greatest orators he had ever heard, was born at 20 Lower Berkeley Place, and baptised in Clifton Church in 1809. His father was a baker whose name frequently appears in the Vestry Books.

This is a generation "which knew not Joseph," but in his day he was a very distinguished person. His Bishop called him "my jewel of a non-conformist." He wrote "Hildebrand and the Emperor" and other works, but was chiefly known by his eloquent preaching at the Countess of Huntingdon's Chapel in Brighton. He was of direct Huguenot descent, and in his boyhood attended the Huguenot Church in Orchard Street, Bristol, which was finally vacated in 1832.

Dr. Edward Bouverie Pusey (1800–1882) was a frequent visitor to Clifton, owing to the fact that his two little daughters, Lucy and Mary, were at a school kept by Miss Rogers at 3 Royal York Crescent. After eleven years of happy married life he was left "lonely but not forlorn." His wife died at Oxford (1839), and the children were hastily

summoned to bid her a last good-bye, after which they returned to school. In consequence of a sermon on the Eucharist, he was suspended from the office of University Preacher, which he then held (1843), and when, two years later, he was announced to preach in Clifton he was prevented from doing so by the traditions of the elders—certain of whom intimated their intention of walking out of the Church "with marked and significant stampings the moment he mounted the pulpit"—the feud between Tractarians and Evangelicals being then at its height. A week later, however, he was preaching in Horfield Parish Church, in the black gown of that period. "The Church-goer" describes him as a "thin sickly man with a plaintive voice, preaching to a simple people a sermon more perfectly free from controversy than ever I before heard. He appeared to me the last man to set the world by the ears." *And yet he did!*

The East window, formerly a conspicuous feature of our Parish Church, was presented by Dr. Pusey and Miss Rogers—presumably in memory of many Clifton associations. He died in 1882.

John, Lord Lawrence (1806–1879), the "Saviour of India," and his equally famous brother Sir Henry Lawrence, the "Defender of Lucknow," spent their early years at 2 Belle Vue. Sir Henry was the elder of the two by five years. He was killed early in the siege (1857), aged fifty-one, and is buried in that "Land of Regrets," which he loved so well. Lord Lawrence, when he came to Clifton in 1869, was a saddened man in spite of his brilliant career. The old home was gone, his sister, Mrs. Bernard, had died suddenly—only surviving her husband, Dr. James Bernard, for a few years—and the house-full of happy children was for ever broken up. The atmosphere of that house in the Royal York Crescent may still be remembered by some of Clifton's oldest inhabitants.

Lord Lawrence was buried in Westminster Abbey in 1879.

John Wesley (1703—1791) was a frequent visitor to Clifton, and on one occasion preached in S. Andrew's Church. It was at 2 p.m., on Sunday the 13th of May, 1739, that, as he tells us in his amazing Journal, "Seeing many rich at Clifton

Church my heart was pained for them and I was earnestly desirous that some, even of them, might enter into the Kingdom of Heaven. But full as I was I knew not where to begin in warning them to flee from the wrath to come—till my Testament opened on these words, ' I came not to call the righteous but sinners to repentance,' in applying which my soul was so enlarged that, methought, I could have cried out ' Give me where to stand and I will shake the earth ' ."

Smooth words were the order of the day in the 18th century, so it can be imagined with what dismay such a congregation would listen to Wesley's denunciatory words. The 'even of them' sounds cutting enough, even in bare print, and it is likely that the be-feathered rich heard some home-truths on that May afternoon, strangely different to anything to which they had been accustomed from the lips of the Rev. Thomas Taylor, who then lay a-dying.

Peter Mark Roget (1779—1869) who for some time was associated with Dr. Thomas Beddoes, at the Pneumatic Institute in Dowry Square, was the only son of John Roget the pastor of the French Protestant Church in Threadneadle Street, London. When only 19, he graduated M.D., at Edinburgh University, and in that same year made the acquaintance of Dr. Beddoes, by a letter on the non-prevalence of consumption among butchers and fishermen.

The two men had much in common, but the elder lacked the practical qualities of the brilliant Swiss. Dr. Roget's scientific acquirements soon became widely known and in recognition of the same he was made Fellow of the Royal Astronomical, Geological, Zoological and Entomological Societies. After retiring from public life he devoted himself to the compilation of the " Thesaurus of English Words and Phrases "—published in 1852—a valuable legacy to the literary world.

William Combe (1741—1823) the anonymous author of " Dr. Syntax," is said to have been the son of a rich merchant and was born in Bristol in 1741. He was educated at Eton and Oxford. In 1778, he was an observant visitor at the Hot Wells and published a now rare little book called " The

Philosopher at Clifton," which gives a very humourous account of the " Phthisical nymphs of the Fountain." His extravagance amazed the Clifton people, and, by reason of his two chariots and a whole retinue of servants, he was known here as " Count Combe." He was a man of many parts, and but for his wild expenditure might have secured honour and fortune. But he never could live within his means, and after having played the rôles of author, dandy, soldier, waiter, and cook, he was obliged to live for the last forty years of his life within the " rules " of King's Bench prison. An enormous amount of literary work stands to his credit.

John Taylor (1829–1843) was born at 15 Berkeley Place —September 12th, 1829, and lived in Clifton Parish for twenty-five years. From boyhood he was an ardent scholar, and though helping his father by day in an ironmongery business, he devoted his nights to study and acquired a vast knowledge not only of Mathematics, but of History and Poetry, by reading at all possible times and in all possible places. In a delightful little memoir by his friend William George, (the bookseller), we are told that he used to walk up and down the west side of Berkeley Square committing Shakespeare's Plays to memory between the lamps at the corners.

After three years as Assistant Librarian at the Bristol Museum and Library he was elected to the important position of Librarian and thenceforward that Library never looked back. His books and articles are full of literary and Local interest and his stores of knowledge were always open to the humblest enquirer. When in 1883 the post of City Librarian fell vacant, the testimonials of some seventy candidates were considered but John Taylor was elected by a majority of 18.

He died in 1893, loved and respected by all, and was laid to rest in the burying ground attached to Redland Green Chapel.

No one who knew John Taylor, will ever forget him, and his name will live in Bristol as an ideal Librarian.

Mrs. Ellen Sharples was the wife of James Sharples, an occasional exhibitor at the Royal Academy until his marriage in 1794, when they migrated to America. There they both did much successful work, and Mrs. Sharples' replica of his profile protrait of George Washington, taken from life, is now in the National Portrait Gallery. Soon after the death of Mr. Sharples in 1811, she returned to England with her son and daughter, James and Rolinda. For a time they lived at 2 Harley Place, but eventually settled in the Hotwells, where they all practised portrait painting. Her daughter, Rolinda Sharples (I.B.A.) painted a large picture of Colonel Brereton's court martial, and also of the Clifton Race Course; besides many others less notable. In the former each face is a portrait, and the latter gives an excellent idea of the atmosphere and costumes of the early 19th century. Rolinda died in Clifton, 1838, and James in 1839.

Left alone in the world, Mrs. Sharples, in 1845, gave £2,000 towards the foundation of the Bristol Fine Arts Academy, having heard that efforts were being made to establish an annual Exhibition of Pictures. This sum was supplemented by a bequest of £3,465. She died at 3 S. Vincent's Parade, in 1849, and left to the Academy all her valuable collection of miniatures and pastels, which includes portraits of such local celebrities as Humphrey Davy, Dr. Thomas Beddoes etc.

Mrs. Sharples and her daughter are both buried in Clifton Churchyard, and a marble tablet to their memory is on the wall of the North Aisle.

John Addington Symonds (1840—1893) was born at 7 Berkeley Square, Bristol, October 5th, 1840, and in his younger days was another of the gifted school boys who will keep in remembrance the name of the Rev. Wm. Knight. There was a vast difference between the "muscular Christianity" of "Peter Plymley" and the wistful religiousness of the delicate Symonds, but both were keenly alive to beauty of all kinds. J. A. Symond's love of Bristol and Clifton can be clearly discovered in every line in which from time to time he spoke of his native place. While still young,

his father, a distinguished physician, moved from Berkeley Square to Clifton Hill House, and the holidays were always a double joy to his son because of the scenic difference between Clifton and Harrow.

He describes the house in which so much of his early manhood was spent as "a ponderous square mansion, built for perpetuity; with walls three feet in thickness, faced with smooth Bath Stone.

It will be remembered that in the Survey for 1746, it is described as belonging to Mr. Paul Fisher, the building of which was completed by him in 1847. The walls of that Georgian house have echoed to the footsteps of many illustrious men. Authors, poets, doctors and divines were alike sure of a welcome at Clifton Hill House, (with its "garden and three closes") and we read that there the exquisite singing of Jenny Lind moved young Symonds to the soul, and filled his eyes with tears.

On the 10th of November, 1864, he married Joan Catherine North (sister to Marianne North, whose wonderful pictures in the Kew Gardens Gallery will be known to all), and after living for a short while in London, they settled in Victoria Square, Clifton. But increasing delicacy made it desirable that he should live abroad, and in 1878 they repaired to Davos, where they remained for the rest of his life. He died when on a visit to Rome, April 19th, 1893, and is buried near Shelley in the Protestant Cemetery there. The Latin epitaph upon his tomb was written by Benjamin Jowett, a frequent visitor at their old house in Clifton.

Although always delicate, John Addington Symonds never swerved from the self-imposed studies that he loved so well, but the years were only long enough for him to give to the world his exhaustive volumes upon the "Renaissance in Italy" and others, both of poetry and prose, which will for ever keep his memory green.

Vicars.

1278, August 27. Thomas of Kent (de Cantia), Chaplain. Presented by Sir John St. Lo.
1295. Richard de Clifton.
1349. John Blank.
1349, September 17. Richard atte Wode of Cheveryl (Cherhill, Wilts). Presented by John St. Lo, on the resignation of John Blank.
1361, October 23. Robert Perraunt or Perraum. Deprived for non-residence, October 23, 1374.
1374, October 23. William Poleleye. Presented by John St. Lo.
1375, October 3. William Sampson. Presented by John St. Lo.
1463. William Braunche.
1463, November 28. William Vance (Dean of Westbury 1474–1479), by exchange of Cowley with Braunche.
1629. John Powell.
1636. Edmund Tracy.
1672. Robert Williamson.
1692. Robert Brigan.
1710. Stephen Chapman.
1720. Humphrey Tucker.
1731. John Hodges.
1739. Thomas Taylor.
1762. John Taylor.
1792. James Taylor.
1803. Henry Hawes.
1847. John Hensman.
1864. David Anderson.
1881. Talbot Aden Ley Greaves.
1891. Henry Nevile Sherbrook.
1897. George Frederick Head.
1912. Henry Lawe Corry Vully de Candole.
1919. William Edward Reginald Morrow.

It will be noticed that from 1463 to 1629 there is a long gap in the list of " vicars,"—one which we would gladly bridge.

During those years there had been a cataclysm in the ecclesiastical world. The Reformation changed everything.

1925 A. A. Stratton.
1933 Louis J. Baggott.
1936 Henry L. Bothamley.

Churchwardens.

1717. John Holbrook.
1718. John Sandford, Jun.
1719. Jasper Barry.
1720. Edward Jones.
1721. Thomas Knight.
1722. James Bevan.
1723. Samuell Garland.
1724. Joseph Osborne.
1725. Whitchurch Phippen
1726. William Bishop.
1727. Thomas Garland, Jun.
1728. John Palmer.
1729. Edward Jones.
1730. Charles Jones.
1731. Edmund Rogers.
1732. Thomas Ames.
1733. William Loyd.
1734. Charles Huott.
1735. William Hollister.
1736. Jacob Roberts.
1737. James Leigh.
1738. Robert Clapp.
1739. Mr. Stephen Hodges was elected but "in consideration that our Minister the Rev. John Hodges is very ill and not likely to recover, wee whose names are subscribed doe in the Roome of Mr. Step. Hodges chose Mr. William Busher instead."
1740. Edward Parker
1741. Joseph Smith.
1742. Thomas Goldney.
1743. Henry Berrisford.
1744. John Barratt.
1745. Abell Deane.
1746. Richard Mathews.
1747. John Cunningham.
1748. William Payton.
1749. Joseph Lewis.
1750. Paul Fisher.
1751. Thomas Garland.
1752. Thomas Garland.
1753. Thomas Pedlar.
1754. Samuel Nickols.
1755. Phillip Williams.
1756. Isaac Elton.
1757. John Leaker.
1758. Thomas Woodall.
1759. William New.
1760. William Bayley.
1761. Robert Bown.
1762. Nathaniel Crook.
1763. William Weaver.
1764. John Martin.
1765. Charles Gregory.
1766. William Stone.
1767. Richard. Farr.
1768. John Bettington.
1769. Henry Smith.
1770. John Freeman
1771. Samuel Poole.
1772. ,, ,,
1773. Denton Fust.
1774. William Hibbs.
1775. Joseph Williams.
1776. Frederick Reynolds.
1777. Nathaniel Crook.

CHURCHWARDENS—*continued.*

1778. Joseph Osborn.
1779. Edward Curtis.
1780. Thomas Nickols.
1781. Robert Williams.
1782. John Du Pont.
1783. Robert Smith.
1784. Edward Elton.
1785. William Gordon.
1786. — Hilhouse.
1787. George Foreman.
1788. Solomon Roach.
1789. John Speed.
1790. James Cross.
1791. Richard Bowsher.
1792. William Berkin.
1793. Adam Sixsmith.
1794. Richard Minto.
1795. Thomas Ormerod.
1796. ,, ,,
1797. ,, ,,
1798. ,, ,,
1799. ,, ,,
1800. ,, ,,
1801. ,, ,,
1802. Thomas Ormerod.
James Barton.
1803. James Barton.
John Powell.
1804. John Powell.
Joseph Haythorne.
1805. Joseph Haythorne.
Samuel Lloyd Harford.
1806. Thomas Frampton.
Samuel Lloyd Harford.
1807. Thomas Frampton.
John Miller (Nurseryman).
1808. — Miller.
John Grossett.
1809. John Grossett.
Gabriel Goldney.
1810. Gabriel Goldney.
Robert Adair.
1811. Robert Adair.
John Bridges.
1812. John Bridges.
Thomas Whipple.
1813. Thomas Whipple.
John Warne.
1814. John Warne.
William Hurle.
1815. Thomas Whipple.
John Warne.
1816. Thomas Whipple.
John Matthew Gutch.
1817. William Peyton.
Anthony Allen.
1818. William Peyton.
John Sweet.
1819. William Scott.
William Smith.
1820. William Scott.
Charles Payne, Jun.
1821. Charles Payne, Jun.
Gabriel Goldney.
1822. Charles Payne.
Gabriel Goldney.
1823. Charles Payne.
Gabriel Goldney.
1824. Charles Payne.
Gabriel Goldney.
1825. Joseph Cookson.
Robert Fry.
1826. Edward Ryley.
Charles Gresley.

CHURCHWARDENS—*continued.*

1827. William S. Jacques.
James Poole.
1828. William Singer Jacques.
James Norroway Franklyn.
1829. William Singer Jacques.
James Norroway Franklyn.
1830. John Warne.
John Miller.
1831. John Miller.
James Lean.
1832. John Miller.
James Lean.
1833. Joseph Emmett Norton.
Robert Edward Case.
1834. James Ford.
Thomas White.
1835. Thomas White.
John Winwood.
1836. Thomas White.
Charles Pinney.
1837. Thomas Carlyle.
Clement Milward.
1838. Edward Frampton.
George Woodroffe Franklin.
1839. Richard Bobbett Giles.
John Harding.
1840. Richard Bobbett Giles.
John Fowler.
1841. Richard Bobbett. Giles.
John Fowler.
1842. John Fowler.
Robert Gay Barrow.
1843. Henry Dayrell.
Henry Grazebrook.
1844. William Gore Langton.
Henry Edward Grazebrook.
1845. Richard Beadon.
Henry Edward Grazebrook.
1846. Samuel SimonWayte
Henry Paul.
1847. John Ware.
Thomas White.
1848. Thomas White.
John Ware.
1849. Thomas White.
William Hautenville.
1850. Thomas White.
William Hautenville.
1851. Thomas White.
William Hautenville.
1852. Thomas Porter Jose.
Joseph Lancaster.
1853. Thomas Porter Jose.
Joseph Lancaster.
1854. Joseph Lancaster.
Edward Cooper.
1855. Joseph Lancaster.
Edward Cooper.
1856. Robert John Ramsden.
Frederick Brittan, M.D.
1857. Robert John Ramsden.
Frederick Brittan, M.D.

CHURCHWARDENS—*continued.*

1858. Robert John Ramsden.
Frederick Brittan, M.D.
1859. Thomas Sawyer.
John Mills Kempster
1860. Thomas Sower.
John Mills Kempster
1861. Henry Bourchier Osborne Savile.
James Bligh.
1862. Henry Bourchier Osborne Savile.
Michael Mogg.
1863. George Frederick Schacht.
Michael Mogg.
1864. George Frederick Schacht.
Michael Mogg.
1865. George Frederick Schacht.
William Wilberforce Jose.
1866. Joseph Haynes Nash
William Wilberforce Jose.
1867. Joseph Haynes Nash
Henry Adams.
1868. Joseph Haynes Nash
Henry Adams.
1869. Edward Long Fox.
Charles J. Collins Pritchard.
1870. Alfred Newton Herepath.
Charles J. Collins Pritchard.
1871. Alfred Newton Herepath.
Charles J. Collins Pritchard.
1872. John Sparshatt.
Richard W. Giles.
1873. John Sparshatt.
Richard W. Giles.
1874. John Sparshatt.
James Inskip.
1875. John Sparshatt.
James Inskip.
1876. John Foster.
James Inskip.
1877, John Foster.
Samuel Wills.
1878. John Foster.
Samuel Wills.
1879. Charles Gore Ring.
George Nelson Harris.
1880. James Lyon, M.A.
George Lewis.
1881. James Lyon, M.A.
George Lewis.
1882. James Inskip.
George Lewis.
1883. H. C. Wansbrough.
James Inskip.
1884. H. C. Wansbrough.
James Inskip.
1885. H. C. Wansbrough.
James Inskip.
1886. H. C. Wansbrough.
James Inskip.
1887. H. C. Wansbrough.
James Inskip.
1888. A. B. Prowse, M.D.
James Inskip.

CHURCHWARDENS—*continued.*

1889. A. B. Prowse, M.D.
James Inskip.
1890. A. B. Prowse, M.D.
James Inskip.
1891. James Inskip.
A. B. Prowse, M.D.
1892. James Inskip.
A. B. Prowse, M.D.
1893. James Inskip.
A. B. Prowse, M.D.
1894. Agustine Woodward.
A. B. Prowse, M.D.
1895. ,, ,,
1896. ,, ,,
1897. ,, ,,
1898. ,, ,,
1899. ,, ,,
1900. ,, ,,
1901. ,, ,,
1902. ,, ,,
1903. ,, ,,
1904. ,, ,,
1905. ,, ,,
1906. ,, ,,
1907. ,, ,,
1908. ,, ,,
1909. ,, ,,
1910. ,, ,,
1911. ,, ,,
1912. ,, ,,
1913. ,, ,,
1914. Alfred Green-Armytage.
A. B. Prowse, M.D.
1915. Alfred Green-Armytage.
A. B. Prowse, M.D.
1916. Alfred Green-Armytage.
Mrs. Sherbrooke.
1917. Alfred Green-Armytage.
W. H. C. Newnham, M.D.
1918. Alfred Green-Armytage.
W. H. C. Newnham, M.D.
1919. W. H. C. Newnham, M. D.
Malcolm T. Evans.
1920. W. H. C. Newnham, M. D.
George Fursdon.
1921. F. Macgregor Fry.
George E. S. Fursdon.
1922. F. Macgregor Fry.
George E. S. Fursdon.

A Royal Visit

IN connection with recent Notes on Victoria Square, a correspondent points out that it was at the Mall Hotel, and not Victoria Square, that the Duchess of Kent and her daughter, who became Queen Victoria, stayed. That was in October, 1830.

"The Mall Hotel, the central portion of which is now the Clifton Club," our correspondent states, "was opened in 1809 and included what are now four shops to the north and four more to the south of the Club.

"The rooms occupied by the Duchess and her daughter were on the bow-windowed first-floor of Mrs Winstone's shop, called Victoria House.

"The stone mantlepiece in the front room has the rose, thistle and shamrock carved on each side of it, and on the outside of the door is painted a Royal crown, below which V.R. was added when the Queen came, in 1897, to open the convalescent Home."